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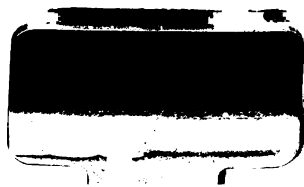
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MEMOIR
OF THE
VERY REV. THEOBALD MATHEW,
WITH AN ACCOUNT
OF THE RISE AND PROGRESS OF TEMPERANCE
IN IRELAND.

Birmingham
By the REV. JAMES BIRMINGHAM,
of Berisokane.

"He reasoned of justice, temperance, and judgment to come."—
Acts xxiv. 25.

EDITED BY P. H. MORRIS, M. D.,

AND BY WHOM IS ADDED

THE EVIL EFFECTS OF DRUNKENNESS PHYSIOLOGICALLY
EXPLAINED.

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P R E F A C E.

WE have not on record a greater moral reformation than is exhibited in the conduct of the Irish people, in suddenly and with one impulse having shaken off the degrading vice of intoxication.

From drunkenness having been, hitherto, their national failing, they have now become the most temperate people in the universe. It is a gratifying and pleasant task to lay before the American public, a Memoir of the individual who has been instrumental in effecting this desirable change. The temperance movement has certainly commenced with ourselves, and the Very Rev. Mr. Mathew, in one of his public addresses, has given Massachusetts the credit of introducing the term Teeto-

talism, into our vocabulary. It was reserved, however, for the Irish people, to give the word a practical meaning, and render it an important and valuable addition to our language.

It is to be hoped that amongst ourselves Teetotalism will ere long make rapid progress. The good and the virtuous are its strenuous advocates. The press on all occasions has exerted its vast influence in decrying the votaries of intemperance, and properly tracing the majority of crimes to the unhallowed influence of alcohol.

The present Memoir is a mite offered towards the good cause, and it struck me that a familiar commentary on the injurious effects of stimulants on the human system might with advantage accompany the work.

In making this addition, I have endeavoured to acquaint the general reader,

with the nature and functions of his digestive apparatus. I have pointed out how those organs become deranged by the use of ardent spirits, and how intoxicating liquors of every description clog and impair the machinery of animal existence. Man appears to be strangely heedless of becoming acquainted with himself, either mentally or physically. His mind is anxiously bent on investigating every other subject; but the "nosce te ipsum," know thyself, of the ancient philosopher is seldom acted upon by him.

Every individual in society should be acquainted with, at least, the important organs in the animal economy. A knowledge of their uses might be a great means of inducing him to regulate his mode of living according to those natural laws, which are unerring.

The appendix on the "evil effects of

drunkenness," it is hoped, will afford this information.

The technical terms have been explained, so that every person of ordinary intelligence will be able to understand them.

I have to the best of my ability made the subject worth the perusal, and if it can render my fellow-men happier or better, my object will be attained.

THE EDITOR.

INTRODUCTION.

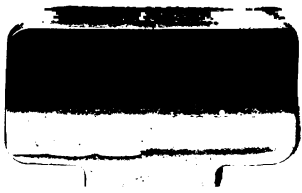
Borisokane, Nov. 25th, 1840.

MY DEAR SIR,

I enclose slips of Newspapers as opinions of the press regarding the Memoir which I lately sent you for republication. I also forward copies of letters from Lord Morpeth, Thomas Moore, and Very Rev. Theobald Mathew.—I beg to add that since the Memoir was written, many persons of the highest respectability have joined the Temperance Society. Lord Walscourt, Lady O'Loghlin, Mr. O'Connell, and his sons, &c. &c.

About three hundred of the R. C. clergy, two hundred and fifty of the students in Maynooth and eight Professors, and forty students of the college of Carlow, have ranged themselves under the standard of Temperance.

The society now numbers over three millions, and nothing can equal the fidelity with which the people adhere to their pledge. * * *



tion to the great cause of the moral regeneration of our countrymen, are described in simple and pathetic language. The contrast drawn by Mr. Bermingham in his little work, between the peasant addicted to intemperance returning at night to his dreary hovel, staggering under the effects of brutal intoxication—his famishing offspring flying before him, and seeking to shelter their broken-hearted mother from the effects of his fury—and the reclaimed drunkard, who listening to the voice of reason and the appeal of virtue as delivered by this singular and highly gifted man, the Rev. Mr. Mathew, returns at night from his daily work cheerful and happy, met at the entrance of his warm cabin by a happy wife and smiling children, is beautifully descriptive.

Its eloquence consists in truth, and we but discharge a public and national duty in recommending all classes to have a copy of this able and beautiful production.

Dublin Morning Register.

[From the Waterford Chronicle.]

Much credit and thanks are due to Mr. Bermingham, for the manner he has brought out this work. The type and paper are excellent, and the prepared record, so well authenticated,

will be of great value to the future historian. The circulation promises to be immense—he has proved his judgment in fitting the price so low. Yet had he charged double that sum, we are of opinion that every Irishman ought to have a copy in his house. We cannot be too well acquainted with the facts it contains, nor can our minds be too well impressed with the useful and salutary instructions conveyed by the gifted and philosophic author. Again and again we recommend this most valuable and interesting book to the attentive perusal of our readers.

[From the Ulster Missionary of Temperance, and Sabbath School Journal.]

Temperance—“Mr. Bermingham the talented and much regarded R. C. pastor of Borisokane, has published in Dublin a Memoir of the Very Rev. Theobald Mathew, with an account of the rise and progress of Temperance in Ireland. This able work is well timed, and ought to be in the hands of every one who values the welfare of Ireland, and the sacred cause of Temperance. The ‘Memoir’ of Mr. Mathew is authentic, and the history of his extraordinary progress is narrated with much simplicity and pathos; the scenes which are described, and par-

ticularly that which all witnessed in Limerick, are most graphic. The remarks of the author in the conclusion of the pamphlet, as to the effects of Temperance upon our happiness here and our destiny hereafter, are distinguished by eloquence of no ordinary class, deep thought and christian feeling, entirely relieved from sect or party."

TO THE READER.

I have made myself acquainted with the following particulars regarding the life and mission of the Very Rev. Mr. Mathew, and the rise and progress of Temperance, which I have taken the liberty of collecting into the present form and submitting to your perusal.

In doing this I feel that there is no unpardonable presumption on your indulgence; for where is the man, jealous of the honour of his beloved country, anxious for her prosperity and her peace, who will not take great interest in reviewing the memoirs of him who has been most appropriately styled the Apostle of Temperance; and in tracing through the different stages of its progress, the advancement of that sacred cause, to which the ceaseless labours of this great man have been devoted.

Though a great deal had been attempted in favour of this country, and much had been effected, yet in the march of nations, Ireland should stand still or retrograde, until the foul stigma had been wiped off which the habitual intemperance of her sons had cast upon her. And in truth, not only were our countrymen remarkable for the intemperate use of intoxicating liquors, but intemperance had already entered into, and formed a part of the national character. An Irishman and a drunkard had become synonymous terms. Whenever he was to be introduced in character, either on the theatre, or

the pages of the novelist, he should be represented habited in rags, bleeding at the nose, and waving a shillelah. Whiskey was everywhere regarded as our idol—our friends were ashamed of us—our enemies sneered at us ; and a frequent, if not a strictly just argument set up against our claims for liberty was, that a people so enslaved to a base and demoralizing habit, could not be entrusted with civil rights and privileges.

Every day the evil was increasing, and with it our weakness and dishonour. Still the Irish had redeeming virtues ; they were brave, generous, hospitable ; they had other virtues, too, for which they suffered.

Providence was pleased to regard their sufferings, to look down with pity on their faults, and complacency on their virtues. A mighty change has come over the land ; the night of Ireland's degradation is past ; the foul vapours are scattered which obscured our best prospects ; bright and peaceful and happy days are opening upon us.

The Very Rev. Theobald Mathew has been the chosen instrument to effect so much good ; and many a tongue now blesses that name, which had hitherto been employed in deploring the ruins caused by intemperance ; and many a heart which sorrow and anguish had wrung, now throbs with grateful affection for Father Mathew. I have put myself in possession of the chief incidents relating to the life and labours of this extraordinary man ; and now without making any apology, I shall have much pleasure in laying them before you.

MEMOIR.

CHAPTER I.

MR. MATHEW is now in his fifty-first year. He was born on the 10th of October, 1790, at Thomastown near Cashel, in the county of Tipperary. His father James Mathew of Thomastown, son of James Mathew of Two mile-Burris, near Thurles, was left an orphan at an early age, and was taken under the care and patronage of his uncle, Major General Mathew of Thomastown.

The Rev. Mr. Mathew's mother was daughter of George White, of Cappa-Whyte, Tipperary, who was married to the celebrated General Mathew, of whom honourable mention is made by Sheridan, in his life of Swift.

Mr. Mathew lost his parents at an early period of life, and was then adopted by the amiable and accomplished Lady Elizabeth Mathew, who placed him under the tuition of the Rev. Denis O'Donnell, the late respected pastor of Tallagh, county of Waterford. About the age of thirteen

he was sent to the lay academy of Kilkenny; so long and so ably conducted by the late Rev. Patrick Magrath, Catholic rector of Pilltown and Enistigue, in the diocese of Ossory. It is said by Mr. Mathew's cotemporaries that he was a special favourite of the discriminating president of this establishment. After remaining there for seven years, he was by the direction of the most Rev. Dr. Bray sent to Maynooth, to pursue ecclesiastical studies, to which state he felt himself called. After some time, stimulated by the example of two old Capuchin friars of Kilkenny, to embrace their order, he repaired to that city, and there remained until his appointment to a mission in Cork. On Easter Saturday, 1814, he was ordained in Dublin, by Dr. Murray, after having remained for some time under the care of the very Rev. Celestine Corcoran of that city.

The moment Mr. Mathew entered on his mission he commenced his career of usefulness.

In the confessional, in the pulpit, at the bed-side of the departing christian—sustaining his hopes, and showing him the heavens open to receive him—he was indefatigable. Ever active, ever zealous, he knew no repose, save that which nature sternly exacted. Whatever time remained to him after the discharge of his spiritual duties, he devoted to the relief of the poor, the comfort

of those in affliction, and even to the management of the temporal concerns of his flock. He has been appointed, and has acted as executor to the wills of hundreds, who had no friends on whom they could rely. Many a father has committed the bereft family to his care; and the widowed mother, whose thoughts at the hour of dissolution were threatened to be entirely absorbed in natural solicitude for her helpless and sorrowing offspring, has been taught quiet and resignation, by consigning to Mr. Mathew's protection the tender mementos of her departed consort.

As the acts of his benevolence and zeal became multiplied, the ardour of his charity increased; he proceeded from virtue to virtue; the sphere of his usefulness became daily more and more extended. With the authority of his sacred profession, he combined the peaceful interference of the civil magistrate. By common consent, he adjudicated in disputes regarding property, composed family feuds, sowed the seeds of peace in hearts whence peace and the Holy Spirit had fled. His charities, if not unbounded, were far and away beyond his means; the destitute and the stranger found in him a friend ready to divide with them the last shilling he possessed.

But whilst procuring for the forlorn places of refuge and comfort, he forgot not to provide a

suitable temple for the living God; and burning with the sentiment of the inspired Psalmist, when he said, "If I shall give sleep to my eyes, or slumber to my eyelids, or rest to my temples, until I find out a place for the Lord, a tabernacle for the God of Jacob," he commenced and has now nearly completed, chiefly on his own resources, a magnificent church, which by those who have seen it, is said to be a monument, not only of his zeal and taste, but also of the sublimity of his conceptions. I would most respectfully suggest that, when Mr. Mathew shall have finished the labours of his saving mission, the people of Ireland should contribute as a mark of their undying gratitude to the second apostle of their country, a sum worthy of the nation to be appropriated to the completion and embellishment of his Church, and to any other laudable purposes which Mr. Mathew may choose.

The zeal of Tobias for the decent interment of the dead, as well as the illiberal and disparaging treatment which some of the Catholic clergy, and one dignitary of our Church had received in Cork, when consigning to the grave the remains of their departed friends, and offering prayers for their repose, urged our revered benefactor to purchase a piece of ground as a cemetery for the Roman Catholic inhabitants of

the city. These grounds known before as botanical gardens, had formed an agreeable promenade for the citizens, and with other attractions, presented some of the best specimens of art which Hogan, the celebrated Cork Statuary, had produced.

Uniting the solemnity with which their present use as a place of interment has invested them, to all their primitive beauty, they are frequented as a pleasing retreat either by those who wish to relieve their minds from the toils of business, or by others who, forgetting the present, would cast their thoughts into the future, and muse upon that state where change and sorrow shall be no more.

It is only a conjecture, but a very fair one it may be, that in this place of retirement, where the confines of the two worlds seem to meet, Mr. Mathew may have first conceived the holy and exalted project of regenerating his fellow countrymen. For the privilege of interment in this cemetery, independent persons pay sums varying according to their means, all which Mr. Mathew applies to purposes of charity: the poor obtain a place of burial *gratis*.

CHAPTER II.

LIKE one vast sheet of water, the vice of intoxication had spread over the land, and brought with it to the houses of the humble, crime and wretchedness and degradation.

Every species of guilt owed either its origin or increase to this besetting sin. Waylaying, private societies, combination oaths, plundering of fire-arms, threatening notices, &c. &c., were its detestable offspring. Projects of the darkest description were conceived by men under the influence of liquor; and in the shebeen houses—these shops for the unhappy victims of inebriety—their execution was planned.

It has been known that a glass of whiskey was, in many instances, the only reward offered or accepted for the perpetration of the deadliest deeds. The sad consequences of such frequent violations of all laws were, special commissions, summary but well merited executions, perpetual banishments, families left to pine in rags and wretchedness, or driven out upon the world to eat the bread of sorrow and drink the tears of

unavailing regret. Of us as well as of those of the olden time, it might be said, that "all flesh had corrupted its way." Such and still more horrifying was the picture which society had presented, when some benevolent individuals, viewing the desolation which this moral plague had been spreading about it, resolved, if possible, to check its progress. For a long time they well and laudably exerted themselves; but whether owing to their want of influence on the masses of the people, or the want of confidence on the part of the people themselves, these missionaries of temperance did not meet with the success which they so highly merited. The law of the land, Perrin's act for the repression of drunkenness, was directed against it. The pestilence seemed for a while abated; but again broke out with increased virulence.

By many of the good and wise it was deemed incurable, it was said that the Irish should abandon their nature when they would abandon whiskey.

God's opportunity, because man's extremity had now arrived, and the day had come when the revered subject of our memoir, the Rev. Mr. Mathew, was to quit his comparatively private sphere, and to enter on the theatre of his country, there to enact a part the most singular, the most glorious, the most important in its conse-

quences, and rapid in its results, that man has performed from the days of the first apostles to the present time. Some of the Society of Friends in Cork had formed themselves into a temperance association, and had sought, most benevolently, to recall our fellow countrymen from their debasing habits, but their efforts, if not ineffectual, were not as successful as they could wish; and aware of Mr. Mathew's merited influence, they invited him to enlist himself in their laudable enterprise.

Mr. Mathew told me the names of those friends, but I forget them. There is, however, one circumstance which he mentioned to me, that I cannot forget. A respectable protestant named Olden, aware of Mr. Mathew's aptitude for the undertaking, asked him to join the temperance mission, and addressed to him the following remarkable words:—"Mr. Mathew, you have got the mission, do not reject it," our apostle of temperance resolved at once to join, and to give the hallowed cause the aid of his zeal, his influence, and his talents.

For a year and a half, he preserved the even tenor of his way, sustained by the approbation of some, having the obloquy of more, and discountenanced even in quarters whence he ought to have expected support. He had, however, taken his course, and he was resolved that nothing

should oblige him to depart from it. In a place at Cork called the "Horse Bazaar," he held his regular temperance meetings twice a week, on Fridays and Saturdays.

The members of his Society increased,—the most obdurate drunkards in the city enrolled themselves in the Cork Total Abstinence Association.

Along the banks of the Shannon his fame began to travel. First the men of Kiltrush came in to be received; then some hundreds from Kerry—then from Limerick, until sometime in the month of last August, the system burst forth as a pure and lambent flame, which now mantles a great portion of the surface of our island, cheering and illumining even the distant cot of the Galway fisherman. Many of my readers have already seen the details of the progress of temperance, as given in the journals of the day; but as numbers of persons, for whose perusal these pages are intended, have not read the newspaper accounts, I shall try to give an outline of Mr. Mathew's extraordinary mission, noting down at the same time any incidents that may be particularly worthy of record. The great scene which first gave to the advance of temperance the character of a national movement, occurred on Mr. Mathew's visit to Limerick. He had come to that city on the invitation of Doctor

Ryan, the Roman Catholic Bishop, to preach a sermon for some charitable purpose; and about the same time the Rev. gentleman had received the following important and flattering letter from Mr. Fitzgerald, the mayor of Limerick :

“ As coroner, the numerous instances of sudden and awful deaths, arising from intemperance, which came under my observation, were most appalling. I have held about one hundred and forty inquests since the first of October, 1838, and I can safely affirm, that one half of that number were caused, directly or indirectly, by intoxicating liquors. There were eight cases of deaths by drowning, several by burning, and many from appoplexy, while in a state of intoxication; and within a short period, four individuals committed suicide while under the hellish influence of strong drink. But I thank God a brighter prospect is now dawning.

“ Your unparalleled exertions in the cause of temperance, have been, under God, crowned with the most signal success, and I believe in no place more so than in Limerick. A moral regeneration has taken place among the people of this city, which is really most astonishing and truly gratifying to every philanthropic mind.

“ Our police reports are much lessened, petty sessions business considerably reduced, and even

summonses in the court of conscience have fallen off one-third. Our streets and places of public resort are regular and quiet; and that which must be most gratifying to you, is the fact, that although reports have at different times been industriously circulated of members of your society having broken the temperance pledge, I have not been able to make out a solitary instance of such being the fact. But those who have for so many years fattened on the demoralization of the people, will die hard, although they may as well give up the ghost quietly, as their game is completely up.

That you may live long to continue the public work you have so successfully undertaken, is the sincere wish of Rev. sir,

Your very faithful humble servant,

O. H. FITZGERALD.

On Mr. Mathew's arrival in Limerick, neither did the worthy bishop, or any other of the Rev. gentleman's friends suppose, that he could have there much to do in the way of administering the Temperance pledge, on account of the numbers who had already gone forward to enrol themselves in the society. They were, however, rejoiced that they had so widely miscalculated. On the intelligence going abroad that the moral regenerator had arrived in the city, myriad:

from the surrounding counties began to pour in. In a short time the streets became filled with dense masses of the populace, and so great was the rush of the Temperance postulants, that the iron railing opposite the house of Mr. Dunbar, the Rev. gentleman's brother-in-law, in which he had stopped, were carried away, and a number of persons were precipitated into the Shannon. Fortunately they were all picked up, and no further accident occurred.

I have been told by those who have been spectators of the scene, that some of the horses with their riders, of the Scots Greys, who attended to keep order, were occasionally lifted from the ground and carried away for a short distance, by the rushing multitude ; and so densely were the people crowded, that several in their eagerness to approach Mr. Mathew, ran along to their destination quietly and securely, on the heads and shoulders of the vast assemblage. And here it may be inquired, what have been, and what continue to be, the causes of these immense concourses of people — of the enthusiasm with which they press forward to this highly favoured man, to devote themselves to Temperance!

From the many opportunities which I afforded myself of forming a judgment on this matter, the causes would appear to me to be the following :—First, the extraordinary influence

which, in this country, and from the remotest times, the Catholic clergy have possessed over the people. My business, at present, is not to trace that influence to its source, nor to recur to the disastrous history of Ireland, to show how it originated, and how it was sustained. This is unnecessary; it might be even invidious and disagreeable to some parties so to do. Such unhappy recurrences may be spared; be it now the duty of all, in our desire to procure the general weal, to sink every bitter recollection, and to promote good will.

But the fact cannot be controverted, that the influence of our clergy is paramount; and that to destroy or weaken it were impossible.—Such an attempt might lead to the worst results.

What former benevolent societies, then, have not been able to effect through want of this ascendant, over the minds of our fellow-countrymen, a Catholic clergyman through means of his influence, may easily be supposed to accomplish. But in Mr. Mathew himself, and individually, some of the reasons may be discovered, why such multitudes should hasten to attach themselves to a society connected with his name.

These are the well known zeal and sanctity of his former life, his devotion to the general good, and an almost universal impression that he possesses great virtue and power to cure, not only

the mental disorders, but even the corporal maladies of his race. The times, too, had been favourable to Mr. Mathew's exalted undertaking.

All the people had groaned under a bondage worse than the Egyptian servitude, and they sighed for, though they had not the courage to effect their delivery.

The drunkards, and they were innumerable, who had wasted their health and energies by the excessive use of intoxicating drinks, who had sent their families adrift upon the world, to beg, to plunder, or to starve, wept in secret over the ruin they had effected, and were disgusted and horrified at themselves, the perpetrators of it all. Still, the loathsome chain they could not break; the habit of intemperance had almost become interwoven with their nature.

They formed resolutions—it was only to violate them. They heard denunciations against drunkenness by their clergymen, but they soon forgot them, and most melancholy reflection! they also, in many instances, forgot the sacred solemnity of the oath, by which they have been known to pledge themselves against this ruinous indulgence. Mr. Mathew's fame had gone forth; the wondrous conversions he had made, and the adherence of his early disciples to their promise, made the slaves of the bottle everywhere hope, that in a visit to Cork their cure

lay ; and this very conviction on their minds was a powerful means to effect their reformation, and ensure their perseverance.

These may be the obvious and *natural* reasons, by which to account for the numbers and enthusiasm of Mr. Mathew's worthy proselytes.

I have used the word *natural* emphatically, because, I think,—others of course, will hold a different opinion—that this good and great man has been raised up by God for the moral regeneration of his country. In Limerick Mr. Mathew's labours were facilitated by the kind assistance, for which he afterwards expressed himself indebted, of Captain Vokes, R. M., Colonel Maunsel, of the Scots Greys, Captain Griffin, &c. &c. Mr. Mathew in pursuing his exalted destinies, had also visited Waterford, Lismore, Ennis, Clonmel, Thurles, Cashel, Templemore, Castlecomer, Rathdowney, &c. &c. ; in all which places he received the active and valuable co-operation of the Roman Catholic clergy, the civil authorities, the military and police.

I have heard him say repeatedly, how grateful he felt to all his kind co-operators, and my memory has been impressed with the names of Lord Hill, son of the Marquis of Devonshire, whom Mr. Mathew met at Lismore, and Captain Trafford of the Scots Greys, whose willing and efficient efforts to preserve order, the missionary of

temperance experienced at Castlecomer. Where all the Catholic clergy, with very few exceptions, have been most anxious and laudable advocates, it were too long singly to enumerate them, yet when naming Cashel as one of the places honoured by a visit from Mr. Mathew, we cannot pass by, without noticing it, the invaluable aid rendered to the sacred cause, by the very respectable pastor of that parish, Dean M'Donald, particularly when contrasted with the unaccountable opposition there afforded to the same cause, by a clergyman of a different persuasion.

In Ennis a circumstance occurred in reference to the Temperance movement, which is too remarkable to be permitted to escape observation, even in this brief history of our country's moral regeneration.

The Rev. Mr. Hennessy, one of the curates of the town, received a fictitious letter, purporting to be from the Very Rev. Mr. Mathew, declaring as it stated, the reverend gentleman's intention to visit Ennis on the following day. Mr. Hennessy read this letter from the altar. The consequence was, that the country for many a mile round was deserted, and Ennis became thronged with the accumulated thousands. No Father Mathew however appeared. The enthusiastic populace were sadly disappointed; and the adverse journals in all directions spoke of the horrors perpe-

trated by the incensed multitudes. Bestial prostration in the streets of the drunken, infuriated rabble, plundering of provisions, demolition of houses, bloodshed and battery, and all such trifles as these were, for one week at least, paraded in what are called the Tory papers, as the consequences of the trick practised on the people. The trick was a dangerous one to try, but there were no such unhappy results as these just detailed, since the horrifying outrages were all a fabrication, as the Limerick Reporter showed afterwards on incontrovertible authority. Mr. Mathew, however, did come after a while, and aided by the active and zealous co-operation of the Very Rev. Dean O'Shoughnesy, and the other clergyman of the town, he enlisted thousands of these destructives under the peaceful standard of Temperance.

It were merely a repetition of the same scenes, differing only as to the localities, to follow Mr. Mathew through the various stages of his extraordinary career. I shall only notice these places where I have myself been an eye-witness, or where the fervid enthusiasm of the people, and the unparalleled zeal and energy of the missionary, have been more remarkable.

After Limerick, one of the next striking manifestations of the popular veneration for Mr. Mathew, and the enthusiasm of the new converts

to temperance, was exhibited on the Rev. gentleman's visit to Parsonstown. As his coming to that town was generally announced by the highly influential pastor of the parish, the Very Rev. Mr. Spain, there was as might be expected, an immense influx thither, not only from the adjacent parishes, but from parishes and counties far remote. In consequence of an application from Captain Duff, R. M., Borrisokane, a troop of the 17th Lancers from Athlone, a detachment of the 60th Rifles from Birr barracks, and a large police force, were in attendance; and through the exertions of the gentleman just mentioned, as well as the other magistrates, the sub inspectors of police, and the officers of the troop, considerable order was preserved. On entering the area, on which stands the chaste and beautifully constructed building, the Roman Catholic Chapel, a scene presented itself highly calculated to stir up, even in hearts not very susceptible of such impressions, feelings of intense interest and of awe. In front of the chapel was stationed a large body of police, presenting a very fine and well disciplined force; outside these were the Rifles on bended knee, with bayonets fixed and pointed, forming a barrier to oppose the rushing multitudes; whilst within and without this barrier, to keep the passages clear, the cavalry, "in all the pomp and circumstances of glorious war,"

with flags waving to the winds—moved up and down in slow and measured pace. Beyond, and as far along the streets as the eye could reach, were the congregated masses swaying to and fro with every new impulse, and by their united voices producing a deep, indistinct sound like the murmur of the ruffled waters of the sea. Within the vicarial residence, and in strong contrast to the stirring scene without, sat the mild, unassuming, but extraordinary man, round whom had collected this display of martial pomp and numerical force. He seemed perfectly unconscious of the excitement he had produced, and spoke and acted as if he regarded himself as the least remarkable man of the age. Here I had been introduced by a friend to the Apostle of Temperance. The following are the characteristics of his person and manners, and struck me on seeing him:—Mr. Mathew is of the middle stature, well built for strength and the endurance of fatigue, and entirely free from any corpulency that could impede the active exercise of his members. Though now fifty one years old, he is straight and erect, as a man may be at five-and-twenty. His complexion is sanguine, and indicative of rude health; and on the whole, he is as good a living argument for the excellent effects of temperance on the constitution as could be selected. His hair is black, very thinly, if at all, interspersed with

the blossoms of age. His forehead is sufficiently extended to mark him a person of clear and strong understanding—his nose is Roman—his well-chiseled mouth and chin denote undeviating determination; and in his soft though animated blue eye, there is a sweet, intelligent, benign expression. His manners are very prepossessing, being remarkable at once for their simpleness and urbanity; and if his smile be not a studied one for the purpose of winning converts to teetotalism, it is naturally one of the most attractive I have ever noticed. His dress is plain and scrupulously neat—nothing a la mode, and nothing ultra-clerical: it consists generally of a long black coat, vest, &c., of the same colour, and clerical boots. He has got a fund of good humour and patience, that seems to increase in proportion as he draws upon it. Frequently is he addressed by a score of persons at a time, he is teased and hauled, yet his temper is never ruffled—his sauvity and self-possession never leaves him. I have seen professional men extremely accommodating, ready to attend to their duties, no matter how arduous, at all times, “in season and out of season.” Mr. Mathew may be regarded as a professional enroller to the ranks of teetotalism, and never did I meet a man so accommodating in his profession. After spending many hours in receiving almost countless groups of

postulants, he will stop on his way to induct three, two, or even one, into the Temperance Society ; or he will rise from the table where he is swallowing a mouthful of refreshment, to administer the pledge, should he discover there is another stray sheep to be brought back to the fold. I recollect one day particularly, that I had the honour of attending him in his labours. He seemed fatigued from continual repetition of the form of induction. One man presented himself, and requested to be enrolled. I said—"You had better wait, sir, till a few more shall come, and then you can induct them altogether." "Yes, my dear friend," he replied, "but don't you perceive that this man is on the point of becoming intoxicated, if I do not now receive him he may be lost." He accordingly administered the pledge to the returning prodigal.

In some of the reports that were dispatched from Birr, regarding the ministry of Mr. Mathew, much stress was laid on the eagerness of the people to touch his person and dress, or to have him impose his hand upon them. The lame, it is said, and the blind, the deaf and the decrepid, threw themselves in his way to be relieved from their physical disabilities ; and the superstition of the people, as well as their unlimited veneration for the missionary of Temperance, were dwelt upon to tarnish the glorious cause and its inimi-

table advocate. Such reports have been also furnished from other quarters, accompanied by disparaging commentaries.

The acts of the simple or superstitious, are not the acts of Mr. Mathew, and should not be made to reflect upon him or his laudable undertaking. He cures from drunkenness by receiving those who would come forth from its degrading captivity—and so far he is the worker of miracles; but he professes not to heal the lame, the blind, the dumb, or the decrepid. Of this he assures the numerous applicants for the exercise of his supposed supernatural power; and if he touch the prostrate cripple, or the man who has been blind from his youth, it is merely to gratify him, and to be free from his importunities. Mr. Mathew is not severe or repulsive in his manners. It would not suit the purposes of his extraordinary mission that he should be such—he believes it wiser, and he knows it to be more charitable, to have regard to the humility of the humble, and to abstain from ridiculing the weakness or simplicity of the illiterate. He encourages not their misconceptions; he wishes to dispel them, but in combating a deeply rooted national evil, he cannot see what irremediable mischief will follow, if the people will arm against it those prejudices which arise from credulity rather than malice. Mr. Moore

in his history of Ireland, when speaking of the introduction of Christianity amongst us, eulogises the pious policy of the first missionaries, who adapted some of the forms and ceremonies of the Druidical superstition to the purposes of Christian worship, and thus smoothed the transition to the new faith—"the outward forms of passed error," says the author, "became the vehicle through which new and vital truths were conveyed." What immense harm, then, can it be, if an excessive belief of the people in the power of the priesthood be permitted to operate in extinguishing the besetting sin of our country? It may, however, be replied that the form of error may be used to effect good, but that error itself cannot; and that it is a plain, palpable error, to believe that this or the other man has or does exercise the power of miracles, unless there be unquestionable proof to the contrary, and that in Mr. Mathew's case such proof does not exist. Allowing all this, it surely will not be contended that miracles may not be wrought, and that some men may not be favoured with the power of performing them. It is only, after all, believing too much, to suppose that any man does on ordinary occasions perform miracles; and what is there in this that Mr. Mathew is bound fiercely to denounce, especially when the superabundance of the people's faith may tend, and does tend to the

destruction of a foul and abandoned vice? The revered apostle of Temperance does not believe that he possesses this virtue, but he is persuaded that the Almighty, in regard to the extraordinary faith of some, and in order to their entire conversion, may suspend in their favour the ordinary laws of nature. This is the ground which Mr. Mathew may take; and on this ground he can scarcely be assailed. I have heard the Reverend gentleman tell his postulants that he cannot do these things. What more can be expected from him?

As I have alluded to the conversion of Ireland to Christianity; in reference to their second conversion from drunkenness, I shall take leave to observe that there are between these two remarkable changes of our fellow-countrymen some striking points of similarity. Mr. Moore observes, that in the conversion of our ancestors to Christianity, the change was not slow and gradual, but quick and immediate; he remarks beautifully that,—“Christianity burst forth, at the first ray of apostolic light, and, with the sudden ripeness of a northern summer, at once covered the whole land.”* Fourteen hundred years have now passed since that memorable event. The apostolic light, if not quenched, had been sadly

* Mr. Moore's History of Ireland, Vol. I. chap. 10.

obscured ; a moral night had fallen upon, and brooded over our beloved country ; the clouds of vice, if not of infidelity, were again to be dispelled. And how does the happy change take place ? Not gradually, but simultaneously—" the face of the earth is renewed." We lie down a nation of drunkards ; we rise a temperate people ; and Ireland—sunken and degraded Ireland—with one bound stands again erect, to assume that position amongst the nations, to which the genius and warm heartedness of her sons, and her own unfading beauty and fertility entitle her. Here then, in this point, there is between these two memorable events a striking similitude. As Ireland received the blessing of faith, so has she received the virtue of Temperance. It does not belong to the province of this work to inquire what may be the causes of these rapid moral revolutions. Enough to say, it is the work of Providence acting upon the singular temperament, the intellectual peculiarities of a nation. The Irish are a people of quick, of intuitive perception ; they see promptly, and see correctly what is good or evil. They are a people of ardour and impulse, and what they do, they do at once. Their quickest acts are generally their best ; and he that would get them to do great things must go with the rapid current of their thoughts and feelings. Their movements are not like those

of other people, cool and quiet; they must be taken as it were by surprise, and then they are capable of mighty achievements. Hence it is that we have seen them at one moment sacrificing at the altar of the Druid, or at that of Intemperance, and in the next, by the Divine interposition, lifting the banner of the Cross, or prostrating the demon of drunkenness. Attending these memorable epochs of our country's conversion, there are other points of resemblance—only one more I shall notice. Previously to St. Patrick's time, the seeds of Christianity had been sown by other hands than his, but not successfully—hence the adage—"Not to Palladius but to Patrick did God grant the conversion of Ireland." Before Mr. Mathew entered upon his mission, some excellent and meritorious men advocated, but with little effect, the cause of Temperance. For Mr. Mathew the great task as well as the glory of its accomplishment was reserved. And since the circumstances attending the introduction of Christianity and Temperance have resembled each other in some important particulars, I will here express a wish, in which I shall be joined by every lover of our country, that as Christianity has been preserved to us unsullied for so many ages, so may the pledge of Temperance in which our countrymen have engaged, be inviolably observed to the latest posterity!

I had prevailed upon the Apostle of Temperance to visit Borrisokane, as I was naturally anxious to afford to the people of that town the most convenient opportunity possible of pledging themselves against that which I knew well had caused me often so much trouble, and brought to several of the inhabitants manifold misery. Mr. Mathew arrived late at night, and unexpectedly. Only a few had been aware of his arrival; and in the morning when I waited on him, the postulants were but thinly scattered up and down the street. I asked Mr. Mathew to do me the honour of spending the day with me. He expressed his regret that time would not permit him, and stated that he should be off the moment he had received into the society the few who presented themselves. Fame, however, was busy in trumpeting the Rev. gentleman's visit to our neighbourhood; and I became indebted to the number and enthusiasm of those who poured in to be enrolled, for the honour of receiving at my humble board the distinguished guest, whose company, it had appeared, I should for that day be obliged to forego. Each moment Mr. Mathew was on the point of moving away; but each moment brought numbers from the surrounding parishes, who having heard that the Rev. gentleman had been in Borrisokane, threw aside their various implements of industry, and

hurried in to enlist themselves under the standard of Temperance, and receive the good man's benediction. Fatigued and breathless, men, women, and children rushed forward indiscriminately to take the pledge. Mr. Mathew could not bring himself to disappoint such eagerness, or damp such ardour. He was consequently obliged to remain; and standing on a stone seat under a venerable ash tree—now more venerable than ever—he received in this small town, without any previous notice having been given, seven or eight thousand souls. Our much respected sub-inspector, J. H. Bracken, Esq., and his excellent corps of constabulary, attended to preserve order. It was late in the evening, when, covered with the blessings of those whom he had released from the fetters of intoxication, and greeted with three hearty cheers by a host of teetotallers, he left for Nenagh, where all was expectation and eagerness to meet him.

There are two things connected with the visit of our benefactor to Borrisokane, to which I think it right to advert, as illustrative of Mr. Mathew's character, and the unbounded enthusiasm of the people in the cause of Temperance. The first is, the Rev. gentleman's reception of a noted drunkard, named Paddy Hayes. This man had been almost proverbially intemperate; his sober moments were far more few than his

moments of drunkenness. Still on that memorable day—Shrove Tuesday, 1840—he presented himself as a postulant, though reeling on the confines of intoxication. I intimated this man's approach to Mr. Mathew. In a moment, the advocate of Temperance ordered a passage to be cleared, and Paddy Hayes to be admitted. With a smile in which benignity and confidence were mingled, he extended his hand to the penitent drunkard, saying—"Come forward, my poor fellow, you are worth waiting for." The postulant cast himself on his knees with a "Heaven's bless you, Father Mathew," took the pledge, and received the blessing. This man is now an industrious and exemplary character; and he often speaks with pride of the honour done him by the Apostle of Temperance.

The other circumstance which I conceive to be worthy of notice, as exhibiting the glowing popular enthusiasm in the holy cause, and the absence of sectarianism, was the indiscriminate rush, here most remarkable, of I might say all parties of every age and sex, to the missionary of total abstinence and peace. It was here as elsewhere gratifying to perceive some Protestants taking the pledge, and thus so far forget the unhappy differences that have so long kept us asunder. This was as it ought to be—such occurrences should be hailed with joy by all who

wish to see narrow bigotry and religious discord at an end. In other places I have seen some hesitate to take the pledge, and others decline it. But here, accordingly as the people came up, they knelt, enrolled themselves, received the Rev. gentleman's benediction, and retired as if they acted under an impulse which they found it impossible to resist. This wholesale and indiscriminate association of the multitudes who ran forward inconsiderately to be enrolled, has been censured ; and it was said that the children who were not fully capable of understanding the promise made, or the obligation to observe it, should not have been permitted to pledge themselves. These objections have not, I think, the weight which is ascribed to them. The Irish, as I have observed before, are a people of quick and ardent impulses ; and on these impulses they should be taken, to effect a great and salutary change. Besides, when a nation rises up in its moral might to crush an evil of enormous magnitude, there can be no wisdom in contracting its power and limiting its operations. The greater also the number of associates, the greater is the likelihood of final perseverance. The young will stimulate the old, and the old will be an example to the young ; they will mutually sustain each other. If the youth do not understand the promise, it is quite clear they are not bound by

it, unless they may ratify it by future consent, which it is probable they will do when the parents shall have assured them that they have made this pledge, even unconsciously, and received the blessing to enable them to observe it. The maxim of training up a child in the way he should go, and when he is old he will not depart from it, should be allowed its full force. We are told that children drink iniquity with their mother's milk—may they not in a similar way imbibe the virtue of Temperance? To prevent, therefore, an indiscriminate enrolment, or to confine the making the pledge to drunkards, or to the old, is at best but a half measure; it will not secure so infallibly the permanent conversion of the intemperate, nor sow, in order to its fructifying in due season, the virtue of abstinence. In these cases there is nothing like "moving the masses"—this it is that will give extent and stability to the conquest over vice.

The Rev. Mr. Scanlan, the active and zealous vice-president of the Nenagh Temperance Society, with the leading teetotallers of that district, had organized a grand procession of their body, to go out to meet Mr. Mathew, and conduct him into town. But the Rev. gentleman, always anxious to decline public honours, got into Nenagh under shade of night, and thus frustrated the praiseworthy intentions of the Society. The

arrangements for administering the pledge were here admirable. The Catholic clergy, Very Rev. Mr. O'Connor, Rev. Messers. Power, and Scanlan, and the Protestant rector, Rev. Mr. Poe, with sub-inspector, Captain Leyne, and the police force, gave their most effective aid in preserving order. With the sound of trumpet, each division was admitted through a street or lane into an open area, where having taken the pledge, they withdrew by another way, and were succeeded by a fresh number of applicants. On the one day of Mr. Mathew's ministry in Nenagh, about twenty thousand persons ranged themselves under the peaceful standard of Temperance. It is unnecessary to dilate on the scenes which occurred in Nenagh, or the different modes of address employed by the great advocate of total abstinence, when administering the pledge, as all these have been most faithfully and impartially reported by the Nenagh Guardian, for whose steady and sincere advocacy of the principles of Temperance, Mr. Mathew has acknowledged his obligations.

Mr. Mathew, in compliance with an invitation given him by the Right Rev. Dr. Brown, the amiable prelate of Galway, to preach in that city, repaired thither on the week of the spring assizes of that county, and advocated, with great felicity and success, the cause of a large orphan

institution. His labours in administering the pledge, were here much obstructed, notwithstanding all efforts to the contrary, by the ungovernable impatience of the countless postulants. They could scarcely be restrained from using what might be called a holy violence towards him. If order had been better preserved, he would have added an almost innumerable list of associates to the Temperance ranks. As it was, it is calculated that in two days he received about 100,000 persons into the society.

In the case of — O'Flahertie, Esq., versus the Rev. Dr. Kirwan, Mr. O'Connell, having been retained by the latter gentleman, came down at this time to Galway to attend the trial, which, however, by the interposition of Mr. O'Connell, ended in an amicable adjustment between the contending parties. On this occasion, the Very Rev. Mr. Mathew, and Mr. O'Connell, the moral and political regenerators of their country, met together ; and Mr. O'Connell for the first time in his life, divided, and more than divided, his extensive and well earned popularity with Mr. Mathew. The Liberator, however, expressed no feeling of jealousy on this account, but most heartily congratulated the great advocate of Temperance, on the wonderful success of his noble mission. Both gentlemen were entertained on the same evening in the college.

There is an incident connected with Mr. Mathew's visit to the town of Galway, which it may be interesting to relate. Galway is one of the oldest towns in Ireland, and retains even at the present day, some vestiges of its former usages.

The most remarkable, and the one which has immediate reference to this memoir, is its colony of fishermen, who have their village, the Cloddagh, about a mile west of the town on the shore of the Atlantic. This village contains about two hundred families, whose habits are entirely distinct from the surrounding population. They never intermarry beyond the pale of their own community, and a violation of this regulation would be followed by an expulsion of the individual for ever from the tribe. The Celtic tongue alone is spoken by this people, who despise the English language, as introduced they say, by their Saxon taskmasters. None of this people was ever known to emigrate or to enlist in the British service. The barren shores of the bay of Galway has been the home of their fathers for centuries back, and continues to be theirs, while the ocean that foams before them, is the field of their enterprise. Isolated as has been their condition, yet have they continued to contract the pernicious habit of drunkenness. At the period of contested elections, and while under the influ-

ence of ardent spirits, the Cloddagh fishermen were dangerous neighbours to the town of Galway.

It required the united exertions of both military and police, to repress their eruptions into the town on those occasions.

When it was announced that the Rev. Mr. Mathew was to visit Galway, it was a matter of grave speculation to determine what course the fishermen were likely to adopt. The appointed day arrived, and the Rev. Apostle of Temperance was expected by the evening mail at 5 o'clock. During the early part of the day, it was remarked that none of the fishermen were seen in Galway. This gave rise to further conjecture. The next day, however, the mystery was solved, for Mr. Mathew by a pre-arrangement went to the Cloddagh, before the congregating thousands from all parts of the country had any suspicion that he had left his lodgings. It was an impressive sight to see this demi-civilized community taking the Temperance pledge.

It was taken by every individual of the colony, from the child of three years old, to the grand parents and great-grand-parents in their second childhood.

Nothing could be more interesting than this picture. Here in their village where drunkenness and rioting was to be witnessed daily, the

fishermen were dressed in their sunday clothes, and their families appeared decent as their circumstances permitted. They took the pledge with a degree of humility and propriety, which proved the sincerity of their intentions of keeping it inviolate.

The following extract from the letter of a gentleman, who spent some time at the fashionable watering place, Salt Hill, near Galway, some months after the above occurrence, shows what a happy change came over the Cloddagh.

“The Temperance movement has brought its healing influence to this place, one can now spend an evening with a friend in Galway, and return to his lodgings without the dread of encountering a drunken Cloddagh boy.”

This heretofore wild and reckless tribe, seems to have undergone a total change. The demon that excited their worst passions has been expelled, and the Cloddagh fisherman has now assumed his natural demeanor, namely, modesty and a respectful bearing towards others.

Three years ago, I recollect that Mrs. M's veil was blown into the sea, and was carried out by the tide.—I offered one of the fishermen five shillings to recover it, he spurned the offer, and swore he would not do it for less than a pound. The veil itself was not worth that sum, so I left it to the ocean. On yesterday Mr. L's hat was

blown into the water, we were all dressed at the time, and could not well recover it. One of the fishermen who observed the occurrence from some distance, ran down to the beach, and having waded up to his arm pits regained the hat.

Mr. L. presented him with two half crowns, but the man with a polite wave of the hand, that would have done honour to a Prince, declined it, adding, "*ni olim inish guramagh ug uth*," "I drink none now I thank you," and saying this, he retired in his dripping garments, satisfied with himself at having done a kind act. We inquired for his cottage next day, and left with Molly and the little ones some trifling presents, to mark our esteem for the high-minded teetotaller. In this visit to the village we saw that habits of sobriety were already beginning to produce favourable results. The weather beaten and dilapidated cottages are being repaired, the old roofs which presented a thickly matted surface of chick-weed, with holes here and there that let in the rain, are now being thatched with wheaten reed, and the damp unwholesome walls are receiving the long required application of lime. I had a long conversation with one of the old men of the tribe, he stated that his age was one hundred and one years, yet he retained all his faculties, but he remarked that during a long life he was the only temperate man in the colony. He told me that his people

expected this great moral improvement, that there was a prophecy among them which promised the coming of a second St. Patrick, and which he believed was now fulfilled in the mission of Father Mathew. It was promised he said, that this second regeneration would be followed by centuries of uninterrupted prosperity, that the climate would become more genial, that the soil fertile as it was, would yield its fruits in greater abundance, and that all the children of the land would henceforth cultivate towards each other the most brotherly affection. This prophecy of the old fisherman bore very hard on England. I confess I should not like to see it fulfilled. It went to say, that the Saxons as he termed the English, were to sink in the scale of nations in proportion to the growing prosperity of Ireland, and that some powerful foreign nation would drive England to the brink of ruin ; when Ireland, on the principle of doing good for evil, would come to the rescue.

Captain M. of the Galway garrison was present during the delivery of this prophecy against his country, for he is an Englisman. Not understanding a syllable of the Irish language in which the seer spoke, he requested that I would render him a version of the conversation. He laughed when I told him the doom of his country, and remarked with some seriousness,—“ Well

there is every thing in his appearance that can constitute a prophet, and I confess his voice would seem to come from the other world."

From Galway, Mr. Mathew proceeded to Loughrea, Portumna, Borrisokane, and Roscrea. As I have before given to one of the newspapers what I conceive to be tolerably fair accounts of the occurrences in these towns, I shall take leave to transfer, with little alterations, from the columns of the Dublin Evening Post, into these pages, the reports such as they have been already furnished by me to that Journal.

To the Editor of the Dublin Evening Post.

Borrisokane, March 22d, 1840.

"You who are as yet removed from the scenes of the Very Rev. Mr. Mathew's glorious efforts, can scarcely have a conception of the incidents connected with the great wonder of the day—the Temperance movement—which I have been so fortunate as to witness on the last days of the preceding week. I cannot say what it is that has most created my astonishment and admiration—the enthusiasm of the myriads who, like tributary streams, poured in from all parts of the surrounding country, to swell the living tide which rolled onward to receive the pledge from Mr. Mathew, and to receive his blessing ;

or the untiring energy, the inexhaustible patience, the accommodating disposition of the great Apostle of Temperance. Such scenes and manifestations completely bewilder us ; our feelings are too much for our words, or, if we try to express them, it is merely to say—' This is wonderful—an extraordinary change ! Who could have thought that such things could occur ? ' ' The finger of God is here !'

" For the last four days, I have acted as a sort of self-installed aide de camp to Mr. Mathew, and so occupied have I been in my lately assumed office, that up to the hour in which I write, I have scarcely had a moment to send you even a hurried sketch of all that I have seen.

" On the morning of the 19th, I left home for the purpose of meeting the Very Rev. Mr. Mathew in Portumna, where I had reason to hope I should see him ; but when I came to that town, I found that the Apostle of Temperance had not arrived there ; neither was it thought that he could be in Portumna on that day, it being the market of Loughrea, where the Rev. gentleman had been previously engaged in administering the pledge. I resolved at once to go on to meet him, and took a car from Mr. Taylor's hotel to pursue my journey. Long before I approached Loughrea, the numbers of people whom I met immediately after having taken

the pledge, assured me that the Rev. gentleman had not yet finished his labours. On my entrance, Loughrea presented a scene which it is impossible to describe. The town was full to overflowing; yet there was not the slightest appearance of disorder or excitement; but what might be termed a thrilling quiet reigned throughout. Any money was given for bread, strong coffee, and hot soups; but the whiskey shops were shunned as if pestilence issued from the doors, or as if from each puncheon and keg which they contained, death was springing, not emblematically but really, with his hour-glass in one skeleton hand and his destructive scythe in the other. With the greatest difficulty I measured my way, step by step, to the Artillery Barracks yard, where thousands were pledging themselves to abandon for ever their seductive and degrading habits. No place could be better adapted to the purpose of administering the pledge than this yard. There were two gates guarded by the police, through one of which the people entered, and departed through the other. It was capable of containing from eight to ten thousand persons; and for the greater part of the two days that Mr. Mathew was occupied, each division completely filled the yard. On Wednesday, the first day, there were about 30,000 admitted members of the Teetotal Temperance Society, and

about 50,000 on the second day, making in all about 80,000 souls. Amongst these were persons of different religious persuasions, and many ladies of respectability. Mr. Mathew continued to receive new postulants until after 5 o'clock, when he with other clergymen who attended, and some lay gentlemen, were hospitably entertained by that zealous advocate of Temperance, and venerable prelate, the Right Rev. Dr. Coen. After dinner Mr. Mathew resumed his labours, and continued to administer the pledge by candle light to a late hour. As soon as the morning broke, the tramp of feet through the streets, and the rolling of cars, showed that all had not yet been pledged. With the dawn, Mr. Mathew was again to his work, and so early as half-past six o'clock, had received into the Society all who presented themselves for admission. At this hour we set out for Portumna, preceded by the amateur band; but our progress was very slow in consequence of Mr. Mathew frequently stopping on the road to admit as members the eager postulants. At Gurty-Madden, our stay was considerable in receiving several of the parishioners of the Rev. Mr. Griffin. Shortly afterwards we arrived at Rathmore, the tasteful and beautifully elevated residence of Mr. M'Dermott. There we took our collation, and that being dispatched, a new and large concourse of people

were admitted teetotallers. One of our horses having tired, Mr. M'Dermott kindly accommodated us with his carriage, and we continued our route. At Mr. Kirkaldy's request, we next stopped for a while at his magnificent seat, Hearnebrook, and again at the village of Killymer, in both of which places there were fresh accessions to the Temperance Society. It is no exaggeration to state that between Galway, Loughrea, and the road to Portumna, there were from 180,000 to 200,000 persons who took the pledge, and received the benediction of this extraordinary man.

“Wherever Mr. Mathew administered the pledge, he admonished the people on the nature of the promise they were about to make, and the inviolability with which it should be observed. He said to them that when casting off the yoke of intemperance, they should also abandon every other vice, such as rioting, faction, fighting, private combinations, illegal oaths, taking of fire-arms, serving threatening notices, &c. He exhorted them to forget religious animosities, to live in peace with all, to observe the laws of God and man, and to respect the powers that be, not from fear, but for conscience' sake. He spoke with great ease and fluency, and his addresses were remarkable for their variety and appropriateness.”

A circumstance took place on Mr. Mathew's arrival in Portumna, which is worthy of remark. Some half dozen of men from Kilrush, in the county of Clare, a distance of sixty miles from Portumna, arrived by the Shannon Steamer, in search of the Apostle of Temperance. Those persons contrived to have a special interview with Mr. Mathew. They stated that the pledge was administered to them in Limerick, on the 3rd of December, 1839, on board of the Kilrush Steamer. Here it must be observed, that Mr. Mathew on the occasion referred to, withdrew himself privately from the congregated thousands in Limerick; went on board of the Kilrush steamer, and administered the pledge to eight hundred persons from that district, which not only enabled them to return to their homes the same evening, but obviated the necessity of entering the city already filled to suffocation. Among the passengers were the men to whom the anecdote relates. On their passage homeward they drank water out of a vessel in which some whiskey was left by mistake, and so horror stricken were they at the occurrence, that they resolved to see Mr. Mathew once more, and to redeem their pledge. They arrived in Limerick, resolved on going to Cork, but having got information there of his being expected in Portumna on that day, they arrived at the latter place as

above stated. This circumstance shows how much importance was attached to the pledge.

Many were the pilgrimages taken to Cork under similar circumstances. If by any accident the new teetotaller happened to taste the forbidden drink, he was thrown into a state of mental agony, until he revisited Father Mathew. There were many combining circumstances which rendered no slight aid to the teetotal cause.

One of those which happened in Limerick, previous to Mr. Mathew's arrival in that city, was as follows:—

A gentleman of very respectable standing in society, in all respects save his inveterate attachment to strong drinks, was induced by his friends to go to Cork and take the pledge. In a few days however, after he returned, he violated his pledge, and as if to drown remorse he drank more than ever was his wont. A fit of *delirium cum tremore* was the consequence, and before his friends were fully aware of the circumstance, he escaped from his house and entered the most frequented thoroughfares of the city.

He placed himself in a dancing attitude to every one he met, sometimes exhibiting his Temperance medal and soliciting more converts to Temperance. His friends at length found him surrounded by an immense concourse of

people, whom he was lecturing on Temperance, and stating in the most glowing language how dreadful it was to violate the Temperance pledge.

This incident was rendered much more marvelous as it spread, and the story was related in various versions, all tending to add a greater degree of solemnity to the pledge, and showing the great danger of violating it. The gentleman, however, went to Cork a second time, and has ever since continued a most exemplary teetotaler.

Before Mr. Mathew made arrangements to visit the country towns, the numbers to be seen passing along the roads on their way to Cork were immense. The coaches were constantly crowded, and cars were employed by such as could afford to pay. But many, very many, were unable to afford coach-hire, and had therefore, in no few instances, to travel one hundred and fifty Irish miles on foot to get rid of the habit of drunkenness.

In this weary pilgrimage to the shrine of Temperance, there was in most cases much individual suffering. This arose in a great measure, from the parties taking a last farewell of whiskey during the journey, and thus exhausting their slender funds. A young man in the vicinity of Portumna, now in comfortable circumstances since he became Temperate, states that he enter-

ed Cork without either a hat or coat, having given away both those articles for whiskey at the close of his journey. When taking the pledge, he was supposed to be some mechanic who came from his work-shop, and consequently escaped particular observation. In his journey homewards of over one hundred miles, he says, that the consciousness of having shaken off the degrading vice which reduced him to such a condition, supported him during his harrassing journey, which he was enabled to perform through the hospitality of the people.

Persons of this sort, who made the journey to Cork and returned perfectly reclaimed, were an inducement to others to take the pledge, and thus gradually the thing increased until at length it burst forth universally in all its splendour. In some few instances it happened, that individuals of influence not only ridiculed the Temperance movement in its infancy, but endeavoured to make some of the members of the society break the pledge.

Amongst the well authenticated instances are the following. A gentleman of very intemperate habits, summoned to his parlour one of his servants who was just returned from Cork, a pledged member of the society. He presented him with a glass of whiskey from which the man shrunk with horror.

The bacchanalian presented a pistol at the servant's head, and swore a round oath that he would blow out his brains, if he did not immediately drink the spirits. The well known temper of his master for rashness and violence, and now roused by intemperance, placed the poor teetotaller in an awkward predicament; however, he looked coolly on the instrument of death, crossed his forehead, and said he might murder him if he chose, but that he would not break the pledge.

The frantic inebriate dropped the pistol and retired to his bed-room. Next morning he ordered his carriage, drove into Cork and joined the society, of which he is a useful and highly respectable member. The other is less important, and merely goes to show how much the advance of Temperance was resisted by many persons, who from their positions in society should be expected to set a better example. A gentleman in the neighbourhood of Mt. Shannon, sent for one of his tenants, who as he was informed had just returned from Cork. He pretended that he wanted him on some other business, and remarked, as the day was cold, that he should have some whiskey. The tenant drank the presented glass, and the landlord pressed him to a second and a third, which he accepted. He now felt satisfied that the unfortunate man had broken his pledge with a

vengeance, and being naturally a well known miser, he did not wish to sacrifice any more of his whiskey. "Is this the way the teetotallers keep the pledge?"—I don't know your honour, I did not try it yet, but I intend to start for Cork to-morrow. What! were you not in Cork, and did you not take the pledge?" O Lord, no, your honour, for sure if I was you would not ask me to drink, and sure I would not taste it for the world. To-morrow, please God, I intend to start, and being that I intend to take leave of it for good and all, I made bold to drink what your honour offered me.

It may be supposed that the anti-teetotaller did not feel very well satisfied with his experiment.

March 24th, 1840.

"I have heard some 'Impracticables' say that the people will not continue to observe their pledge. This is a complete delusion. On all matters affecting general religious discipline or doctrine they have never been known to swerve, and they look upon the pledge as a religious engagement, in the observance of which they feel their national character, their honour, their souls to be deeply involved. As a proof that human nature is still frail, a few may drop off, but these will be the '*rari nantes in gurgite*

vasto.' The great masses will be true to their engagement, and they will be strengthened in their resolution to persevere by the good effects, both spiritual and temporal, which they will find to attend teetotal abstinence from intoxicating liquors. It is also rather late for interested persons to be raising their voices against this hallowed system. Public opinion, public feeling, the growing intelligence of the age, the wisdom gathered from experience, and this frequently bitter experience, and therefore, not easily forgotten, are all in favour of Temperance. Under the guidance of Father Mathew, the cause is advancing steadily, yet rapidly; and it is not within the range of human power to arrest its progress.

"The most respectable body of teetotalers that I have met, are those of Portumna. The young men who compose the amateur band, as well as those who take a prominent part in the Temperance movement, are persons of really prepossessing appearance. We were met by those, and a host of other medal men, as they are called, outside the town, and conducted to an area, which presented a spectacle of the most gratifying and spirit-stirring character. Mr. Mathew, as well as Mr. M'Dermott, and Mr. Ryan, the gentlemen who accompanied us from Rathmore, expressed the high sense of pleasure

and surprise which this scene was so calculated to produce. The teetotallers, with wands in their hands, formed a circle of great extent, within whose circumference none were allowed to enter save the police and the amateur band. Without the circle stood, in the most perfect order and tranquillity, a multitude of men, women, and children, numbering between thirty and forty thousand. I was struck with the forbearance exhibited by this vast concourse of people, when Mr. Mathew entered the circle. Mr. Mathew's appearance is generally the signal for a fearful rush of the populace; here it was not the case; not a man presumed to break the ranks, until the Rev. gentleman and those who immediately surrounded him, began to move forward towards the Earl of Clanrickard's farm-yard, the place intended for administering the pledge. The pressure then became not only inconvenient but even dangerous, and the most serious accidents must have occurred, were it not for the interposition of the clergy, the military, and the police under the direction of their excellent and efficient sub-inspector, Captain Bindon. About thirty thousand were here added to the ranks of the teetotallers. This large accession to the Temperance Society, is the more remarkable; as there had not been any previous announcement of Mr. Mathew's visit to Portumna. The

clergy and Captain Bindon were in the evening entertained by Mr. Ryan, the zealous and amiable pastor of the parish.

“Mr. Mathew afterwards proceeded to Boriskane, where he stopped for the night, and the next morning, after administering the pledge to all who presented themselves, he was escorted by the band on his way to Roscrea. As we were passing on to Shinrone, the people seemed to become aware, as if by instinct, of the Rev. gentleman's approach, for occasionally a group of them would appear on the road waving blessings with their hands to their benefactor, or dropping down on their knees to obtain his benediction. I observed one interesting young child throw herself on her knees and clasp her hands as Mr. Mathew passed, to obtain his blessing. He complied, and at the same moment, I caught the tear starting to the good man's eye. It was, no doubt, summoned from the rich fountain of his feelings by the recollection of the generous ardour, the piety, and the warm-heartedness of the Irish, impersonated in this young and innocent female.

“It was about one o'clock when we arrived at Roscrea, and there Mr. Mathew closed the labours of the week, by continuing till five o'clock to add new members to the hundreds of thousands who already compose the Cork Temperance As-

sociation. Here he was met by Doctor Ryan, abbot of Mount Melleray, who had been visiting the beautiful convent of Mount St. Joseph, Roscrea. Mr. Mathew left for Templemore on Saturday evening, to meet the Cork coach which passes through that town at ten o'clock, P. M.

“I ought to have mentioned to you, that in Loughrea and Portumna, several Roman Catholic clergymen took the pledge.

“I trust that in these details I have not trespassed too much on your time and space. The only apology I shall offer is that each movement of this extraordinary man, in his saving mission, has now become a matter of much interest to the Irish people.”

Mr. Mathew's movements are, and will continue to be of great interest to society ; and it is this conviction strongly impressed on my mind, that they will belong to history, which has induced me to be as particular as possible in detailing the progress of Temperance, and the course of cloudless glory and usefulness which our apostle has been pursuing. My readers, however, may tire in travelling with me so far, although accompanied even by the moral regenerator himself. I shall, therefore, close as speedily as possible this part of my subject; but before doing so, I must commit to these pages some ac-

count of the Rev. gentleman's visit to Dublin ; a visit that has put the *comble* on his grand and benevolent efforts for the earthly, as well as the high and eternal interests of his kind.

It was to advocate the cause of a female orphan institution, that the Rev. Mr. Mathew, at the request of the Most Rev. Dr. Murray, arrived in Dublin, on Saturday the 28th of March, and preached on the following day in the Church of the Conception, Marlborough street. The Rev. gentleman's advent to the city had been announced by the public journals for several weeks ; and the accounts which had been daily reaching the metropolis of his wondrous achievements through the provinces, in his crusade against the use of intoxicating drinks, had wound up the excitement and expectation of the citizens to the highest degree of intensity. The tickets of admission to the Chapel were bought up two days previously to the sermon ; the crowds which had collected in Marlborough street and its vicinity were immense, yet the greatest order, we are informed, was preserved by a numerous attendance of the well-ordered metropolitan constabulary, under the direction of Messrs. Wade, Gernon, M'Carthy, sub-inspectors ; Mr. Rice, superintendent ; and Commissioners, Major Brown, and Mr. O'Farrel. About six thousand of the most respectable portion of

the citizens, of all persuasions, attended; and the Hon. Mr. Fortesque, son of the Lord Lieutenant, and one of his excellency's aides-de-camp, were also present. On Sunday, shortly after three o'clock, the Rev. gentleman, dressed in a surplice, and stole, appeared on the altar, accompanied by Archdeacon Hamilton and the Rev. Mr. Miley. The text of his sermon—a most appropriate one for the occasion—was taken from the gospel of the day—"Whence shall we buy bread that these may eat.?"* After pronouncing which, we are told that the preacher looked down most affectionately on the orphan children, who, neatly dressed, had been assembled round him on the steps of the altar.

It would press this work far beyond its intended limits, to give even an abstract of Mr. Mathew's eloquent address. But there are one or two touching passages which I feel irresistibly inclined to insert. "If I were to pause," said the Rev. gentleman, "to enumerate but the hundredth part of the many generous deeds of mercy performed even by the poorest of the poor, of which I myself have been witness, I would occupy the whole of the time which this discourse should last. Permit me, however, to state one simple case of facts;—A poor woman found

* John 6. v. 5.

in the streets a male infant, which she brought to me, and asked imploringly what she was to do with it? Influenced, unhappily, by cold caution, I advised her to give it to the church wardens. It was then evening; on the ensuing morning, early, I found this poor woman at my doors. She was a poor water-carrier; she cried bitterly, and said,—‘I have not slept one wink all night for parting with that child which God had put in my way, and if you will give me leave, I will take him back again.’ I was filled with confusion at the pious tenderness of this poor creature, and I went with her to the parish nurse for the infant, which she brought to her home with joy, exclaiming in the very words of the prophet,—‘Poor child, though thy mother has forgotten thee, I will not forget thee.’ Eight years have elapsed since she brought to her humble home that exposed infant, and she is now blind from the constant exposure to wet and cold; and ten times a day may be seen that poor water-carrier passing with her weary load, led by this little foundling boy. Oh! merciful Jesus, I would gladly sacrifice the wealth and power of this wide world, to secure to myself the glorious welcome that awaits this poor blind water-carrier, on the great accounting day! Oh! what, compared to charity like this, the ermined robe, the ivory sceptre, the golden throne, the

jewelled diadem!" There were many other beautiful and affecting passages scattered through this impressive discourse. I shall add only the following, as exhibiting the pure benevolence and the high course of thought of the speaker:—
" 'Blessed are the merciful, for they shall obtain mercy;' and again, 'by this shall every man know that you are my disciples, that you love one another;' words though repeated a thousand times should delight each human heart. Christians, what motives to peace and brotherly love, disciples of Christ engaged in the same glorious pursuit—heaven and immortality—'by this shall all men know that you are my disciples, that you love one another.' We are all children of the same father; the same current of blood flows in our veins; we are all believers in the same Saviour, redeemed at one price—followers of the same gospel of love. Oh! that its sweet and beneficent spirit would diffuse from pole to pole, uniting all mankind as one family, and making a world happy. The heart of man would then be the noblest altar, and charity the richest incense it could offer to the Deity."

About three hundred and fifty pounds were collected at this sermon—a sum quite unprecedented on such occasions.

On the next morning, Mr. Mathew, accompanied by the Very Rev. Dr. Yore, the Rev. Messrs.

O'Connell, and Delany, and Mr. Bianconi of Clonmel, arrived at the place so happily selected for administering the pledge—the large space in the area of the Custom house, and there commenced the labours of his high and arduous mission. The weather was unpropitious—a heavy, drizzling rain continuing to fall for a good part of almost each day that the Rev. gentleman was occupied. Still the zeal of the great advocate of Temperance, and the enthusiasm of the people were unabated. On the first day the Very Rev. Mr. Mathew received 4,677 postulants; 8,500 on the second; on the third day, Wednesday, 10,277; 6,588 on the fourth, amongst whom were about thirty policemen; on Friday, the fifth day, the numbers were 13,000, and in these were included several Roman Catholic clergymen and ladies of respectability, many independent traders, &c., on Saturday and Sunday numbers of a similar amount were received; and on Monday morning, up to the hour of Mr. Mathew's setting out for Enniscorthy, there were still numerous applicants. The grand total of those who took the pledge in Dublin, was about 70,000, and amongst these were persons of different religious persuasions, of every age and every rank, and a considerable number of the city constabulary and the military then stationed in Dublin. One young teetotaller, a

fine boy, five or six years old, attracted the particular notice of Mr. Mathew; as also a most intelligent and interesting child, niece of Sir J. Barrington, who likewise came to be enrolled.

Whilst in Dublin, Mr. Mathew was entertained at a Temperance tea-party in Trinity College; on which occasion, nine of the students were received into his society. This circumstance gave the Apostle of Temperance the sincerest pleasure. He assured these young gentlemen that their accession to the ranks of teetotalism was to him a sufficient compensation for all his trouble; he complimented them on the excellent example which by entering his society, persons of their station and talent would afford; and he said that on his return to Cork he would, as a mark of his esteem and respect, present them with silver medals.

In truth, Mr. Mathew's mission is daily assuming more and more the character of almost universal enrolment. Clergy and laity, rich and poor, young and old, are now flocking round him and ranging themselves under his joyous and peaceful banners. The words, *vires acquirit eundo*—it gathers strength as it goes along—may now be well applied to this system. The higher order of persons are now becoming teetotallers; by and by total abstinence will be quite the *ton*; and we shall see people generally

pledging themselves to their friends, and hobnobbing in water, that pure and wholesome beverage which nature so plentifully supplies. May it be so ! say I, and the sooner the better, for if we wish to make the people Temperate and virtuous, and to have them continue so, we should not decline setting them the example. By doing this we could lose nothing but hot heads and hasty counsels, foolish thoughts foolishly executed, parched tongues and disordered stomachs, and that disagreeable drop ever found in the bottom of our cups—bitter unavailing remorse.

If space permitted it, I would here subjoin several extracts from Mr. Mathew's beautifully simple and apposite addresses to the people of Dublin. My subject, before I end, may introduce a few of them ; here, however, is one passage which struck me on reading it :—

“ I do not know how it is possible, but I can assure you there is very little difficulty in adhering to the pledge. I have been told by numbers in all parts of the kingdom that they had not the slightest trouble in adhering to the pledge, or the least wish to break their promise. The pledge appears to be, in fact, as fast binding as the strongest oath, though nothing could be more simple than it is in detail. Simplicity, however, never takes away from the efficacy of any pro-

ceeding. It reminds me of the case of Naaman the Syrian, who when he went to the prophet to be cured of leprosy, was told to go and wash himself in the Jordan. He at first refused, on account of the simplicity of the cure, and said that he had rivers enough in Syria to bathe in if he thought bathing could do him any good; but his servants at length said to him, 'Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: wash, and thou shalt be clean.*' Naaman then went and did as he was desired, and he was at once cured, and his skin became as the skin of an infant."

The pastoral solicitude of the Right Rev. Dr. Keating had urged him to invite the Apostle of Temperance to Enniscorthy, that the people of his diocese might there have an opportunity of pledging themselves to total abstinence from intoxicating drinks. It appeared from the Wexford Independent, that the following circular had been addressed by the reverend prelate to his clergy:—

Enniscorthy, March 23th, 1840.

DEAR REV. SIR,

"I beg to inform you, that the Very Rev.

* 4 Kings, v. 13.

Theobald Mathew will visit this town on Tuesday, the 7th of April, when he will commence to administer the pledge. Please to publish this favourable occurrence to your flock, that such as wish may attend on the occasion, and begin the good work of reformation.

I remain, dear Rev. Sir,

Your faithful Servant,

✠ JAMES KEATING."

In compliance with Dr. Keating's invitation, the Very Rev. Mr. Mathew left Dublin for Ennis-corthy, on Monday the 6th of April. Before he departed he gave his blessing to those who had assembled around him, and assured them that for the kindness and attention he had received whilst in the metropolis, he felt a sense of gratitude towards its inhabitants, which should never be obliterated from his memory.

Mr. Mathew's visit to Dublin has been for many reasons the most important movement in his triumphant career. It may, in truth, be said, that this visit, with its happy results, has severed the last remaining head from the hydra of intemperance.

I will here leave the moral regenerator of his country; and will postpone to, perhaps, a future day, the further details of his progress.

CHAPTER III.

*Important Communications on Teetotalism ;
addressed to Mr. Mathew—Drunkennness ;
its evils—Temperance ; its happy results—
Objections to Total Abstinence noticed—Ap-
peal to the higher Orders, and to the Clergy
—the Temperance Pledge, &c. &c.*

IN the course of this mission, Mr. Mathew received congratulatory communications from many respectable and influential quarters, and addresses from several Temperance Societies. Amongst the first of these was an address from an English Total Abstinence Association, of which the Earl of Stanhope is president, containing an invitation to Mr. Mathew to attend the anniversary of the Society, to be celebrated on the 14th of May; and another, a beautiful and classic one, from the Temperance Society of the ancient town of Wexford. On some future occasion I may have the pleasure of laying all these important documents before my readers; for the present, I shall confine myself to a few

that will sufficiently indicate the tone and feeling prevailing all.

March 26th, 1840.

The Members of the Westminster Friendly Temperance Society, to the Very Rev. T. Mathew.

“REV. SIR,

“We, the undersigned members of the above Society, having heard with unspeakable pleasure of the glorious success attending your exertions in the cause of Temperance in Ireland, and of your intention of shortly visiting this country, humbly and most respectfully beg to inform you, that it is our intention, in furtherance of the good cause in which we are all embarked, to hold a public meeting, attended with a dinner, on Easter Monday next, at the Crown and Anchor Tavern, in the Strand, at which meeting an honourable and distinguished nobleman has kindly promised to take the chair, and when several other influential gentlemen have promised to attend. That, in our opinion, your attendance on that occasion will add immensely to the importance of the meeting, and consequently to the success of our cause; and therefore we venture most respectfully to solicit your presence on that occasion.

“An answer, addressed to the Rev. Thomas

Doyle, London Road, St. George's Fields, London, will be esteemed a favour,

Reverend Sir,

Your very Obedient Servant,

J. O'CONNOR,

Secretary for the above Society.

"Signed on behalf of Messrs. T. DOYLE,

J. BRADFORD,

J. WHITE,

B. JARRETT, *C. C.*

J. GODDARD, *Tr.*

T. O'CONNOR, *Sec.*

Stirling, March 30th, 1840.

"REV. SIR,

"We have heard with joy of your great labours in the cause of genuine Temperance, and of the great success with which those labours have been crowned, by so many of our brethren in Ireland having abstained from debasing their minds and destroying their bodies by that enemy of the human race—drunkenness. We, viewing this as a prelude to yet brighter and more glorious days, fondly hope and sincerely pray that your hands will be strengthened, and that you shall, with your mortal vision, see the whole of Ireland—aye, of Great Britain, wholly emancipated from this soul-degrading

bondage; and our prayers shall be that the emancipated may not stop short, but that this glorious revolution shall lead them all to a crucified Saviour, and that it shall go on until the whole nations of the world shall become the inheritance of our God and of his Christ; and that this blessed time may speedily come, is the sincere prayer of the Committee of the Stirling Total Abstinence Society.

“ I am, Sir, respectfully,
 in the name of the Committee,
 HUGH STEWART,
President.”

April 7th, 1840.

“ VERY REV. AND ESTEEMED SIR,

“ We, the members of the Enniscorthy Temperance Society, (a society embracing persons of different religious denominations,) cannot allow you to visit our town without tendering you our congratulations on the glorious triumph of that cause pre-eminently the cause of humanity; based, as it is, upon principles of the purest patriotism, and most unbounded benevolence, and the advancement of which you have so entirely at heart. In you we recognise an instrument, specially put forth by Providence, to work out a much needed peaceful and beneficial

reform. Proceed then, despite the shafts of calumny, in the great work of regenerating your country, rendering your fellow-men happier here, and more likely to 'walk in those paths which lead to happiness hereafter.'

"We will abstain from indulging, as much as we could wish, in the language of panegyric, because we feel that praise from a few humble individuals would be but a poor tribute to one whose name, we venture to predict, will be 'as familiar as household words' to the lips of generations yet unborn. Yes, sir, while ever and wherever the English language is spoken or read—as long as the British name endures—as long as the love of virtue and virtuous deeds finds a home in the human breast, so long shall the name of Mathew be pronounced with veneration and esteem, and the fame of statesmen and warriors shall grow dim in the blaze of glory which shall encircle your memory.

"The Very Rev. Theobald Mathew."

The last document which I will insert, is the following important communication from Dr. Foran, the Roman Catholic Bishop of Waterford.

Waterford, November 4th, 1839.

"VERY REV. DEAR SIR,

"Anxious to co-operate with you in your

zealous and, under God, successful undertaking of bringing the people of this country to habits of Temperance and sobriety, I, and the clergy of this city, are doing what we can to induce our flocks here to enrol themselves in your society. A great number of habitual drunkards have willingly come forward and expressed their ardent desire to become members of your Temperance Society, but many of them, from their extreme poverty, are unable to defray the expense of a journey to Cork. If you could make it your convenience to come here, any time between this and Advent, and begin the good work in this city, you would, I have no doubt, do incalculable good. While you are here my house shall be yours. May I request, at your convenience, a few lines in answer.

“I remain, very Reverend, dear Sir,

“With esteem, yours faithfully,

“✠ N. FORAN.”

After Mr. Mathew administered the pledge to the thousands who flocked to him at each town; he directed them on their arrival at home to give in their names to their respective parish clergymen, and that their certificates and medals would be forwarded to them. Such was the admirable arrangements which Mr. Mathew made, that generally in a few days after the pledge was

taken, each priest was furnished with a supply of certificates and medals for all the teetotallers of his parish. Regulations for forming branch Temperance Societies have been supplied at each parish, and it is gratifying to perceive how useful those societies are likely to prove. A reading room supplied with useful works and supported by subscription, affords an opportunity for the diffusion of useful knowledge amongst adults, while it furnishes an excellent example to the young. The discussion of Politics or Polemics is not allowed in those societies. All sects meet without any reference to creed, and in many places lectures are delivered on some of the liberal sciences.

Thus the time which would have been spent in the public house, is devoted to the cultivation of the mind, while money, and what are more valuable, character and health are preserved. There is one feature in the Temperance movement which is worthy of remark, namely, the good grace with which the publicans have borne the total destruction of their trade, they have in nine cases out of ten taken the pledge, and have commenced selling the "sober berry's juice," coffee instead of ardent spirits. The board authorizing them to sell "spirituous liquors by retail," is removed, and in its place the modest words, "Coffee rooms" can be seen. It is truly gratify-

ing to see the father of a family when at fair or market, take his wife into one of those sober places of refreshment. Heretofore it was the custom to treat the females to punch, and although generally, this was taken very sparingly by the latter, yet they were obliged to wait for their bibulous husbands whom they had, in many instances, to conduct to their homes in a state of brutal intoxication. The bowl of coffee and the loaf of bread are now substituted for the maddening draught. The husbandman naturally modest and good natured, returns homeward at an early hour, delighted with the blessing of Temperance and reviewing in painful contrast the thousand of times which he returned the same road deprived of his reason, frequently besmeared with the filth of the road in which he wallowed, and with that mental obliquity which drunkenness begets, spurning the assistance of his dearest friends.

Each member after taking the pledge was furnished with the following printed form :

Advice to a Member of the Total Abstinence Society.

The object of this advice is to place you on your guard and to give you direction, which if followed, will ensure you all the happiness you

anticipate in becoming a member of the Temperance Society.

Resolve never again to drink ardent spirits, beer, ale, cider or wine, except by the order of a physician—Since it is proved that such intoxicating drinks do not allay the thirst, but increases it, and since their use never gives permanent strength but diminishes it.

On your arrival home, visit the members who have already taken the pledge; show them your card and medal, and become a subscriber to the committee room, as there is scarce a town or village without one, and unite with them in promoting the blessed cause of total abstinence.

Avoid as you would the plague the business of selling intoxicating drinks, as it has been found, after the most careful examination, that a large portion of those who follow that business, come to poverty, losing their little property by drunkenness.

Avoid as places of resort, the tavern and the porter house—they are fatal both to their victims and to their keepers, they lead to misery, degradation and death.

Had we no other reason to suppose that the ancients knew nothing of whiskey, a very ample one is afforded us in their belief of the fabled box of Pandora, that was thought to contain all

the evils which afflict human nature. For, if they had been acquainted with the distilled juice of barley, their ingenuity would have been spared the task of inventing such a means of accounting for the origin of the disease and wretchedness incidental to poor mortality. We, at least, who are fond of tracing things to their natural causes, do not care, as we deem it unnecessary, to look for any one source equally prolific as intoxicating drinks, in producing to our race sickness and misery, degradation and death. This is quite apparent, whether we view the miserable effects of the use of inebriating liquors, as regards the physical or moral, the social or the religious condition of a people.

But here I will be met *in limine*, at the outset, by the observation that the evil effects which I mean to attribute to whiskey—and when I speak of whiskey, I wish to include every thing else that can make a man drunk—do not come from the temperate but the intemperate use of this stimulus; that, in fact, it is the abuse *only*, which I should, if I do not condemn. Allowing for a moment that any good can come from using these things even in the most moderate portions, a matter which I hope to be able to disprove by and by, still I hold, and I lay it down as a truism, that, generally speaking, there is no such thing as a moderate use of intoxicating drinks, or at least

that they are very few, if any, who will persevere in using them but moderately. Give the temperate a long day, and five hundred chances to one, if he will not become a drunkard, for liquor may have lost almost all power of affecting his reason, he will at least descend into that torpid, useless, despicable being, called a *sot*.—“*Nemo repente fit. turpissimus*,”—no one becomes abandoned on a sudden—no body, as Mr. Mathew says, is born a drunkard; by degrees the habit is formed; and according to the same Rev. gentleman, the first draught of inebriating liquor which one takes is nothing more or less than the first step in his career to drunkenness. Whatever the cause—whether it be that these liquors possess some inherent mysterious quality, which makes one glass or measure of them ever require the company of a second, and a second that of a third, and so on; or that the moment a man touches these stimulants, he is placed under an unaccountable but fatal necessity of continuing his draughts; whatever the cause, it would appear that it is just as impossible for a man ordinarily to continue to use inebriating liquors *temperately*, as for a stone cast into the water to be for ever descending, yet never touch the bottom. For this we have every day's experience. Ask any drunkard—now, thank God, it is not easy to meet one, but there may be still a few—ask any

drunkard, I say, how he became enslaved, and he will most assuredly tell you that he began with a little, and did not intend to exceed, but that in the end nothing could slake his thirst: the fatal necessity of drinking, and drinking without intermission, came upon him. Talk to one of our peasants, who before now had spent many of his days and nights in drunken revel; inquire of him how came he thus to ruin and debase himself? he will answer in his own simple phraseology—"Why, sir, I didn't care I never saw a glass of liquor, but when once I used to taste it, I cared not where I stopped." Perhaps all this could be accounted for naturally enough. Accordingly as the stomach becomes accustomed to the use of spirituous or fermented liquors, it requires a larger and a larger quantity of them, either to exhilarate the spirits or drown care, or promote digestion—the effects falsely attributed to such drinks, and to procure which they are usually resorted to. What in the beginning would produce excitement—to be followed, however, by proportionate depression—loses its stimulating power unless taken in increased quantities. The quantities therefore are increased again and again; and thus excessive drinking and intemperance are engendered. The descent from the moderate use of intoxicating liquors to the depths of drunkenness is neither sudden nor

rapid; it is easy, slow, imperceptible, and sure. The moment we set our feet on this downward course we descend necessarily, and we never perceive that we have been sinking until we are at the bottom—until the habit of intemperance is formed permanently, perhaps unchangeably. The only sure way, therefore, to avoid so unhappy a fall is to cut at once these slight indulgences that allure us to it. It requires says Mr. Mathew, a greater strength of resolution to take one glass of punch and to stop there, than to abandon its use altogether.

I have heard persons speak with much confidence on the impossibility of their ever becoming drunkards; and the reason which they assign for this very strong presumption in their own favour, is not, as they admit, any strength to resist temptation which they possess beyond other men, but a certain natural disrelish which they have for liquor, and an overpowering illness which the slightest excess in its use is sure to bring them.

In all this there is a sort of undefined and tacit admission that they are not unlikely to become intemperate, should they ever lose their natural antipathies to strong drink, and their constitutions become proof against the sickness it produces. They confess themselves irresolute enough to be intemperate when they can with impunity. Yet it is too well ascertained that

time will remove the disrelish for drink, as well as the habitual illness consequent on slight excesses, in both which they place so much hope for protection. It is very clear that the sooner they take the pledge the better; before the slight and yielding barriers that saves them from the precipice are borne away.

Others I have heard say that they have no necessity to make any promise of abstinence, because they really care not for liquor, and can abstain from it when they please. They may, in truth, assert that they can abstain when they choose, because they will not choose to do so, as appears from their unwillingness to pledge themselves to total abstinence. This very unwillingness on their part shows that they do not enjoy the freedom to abstain of which they boast—it exhibits that fatal necessity which habit has imposed upon them. It would appear to me that no man can, with so much justice, lay claim to a power of abstaining from drink when he pleases as he who takes the pledge, and honourably adheres to it, for, by doing this he proves that his liberty has not been forfeited, even by his criminal indulgence—that though his fetters have been strong, he still has had the power to break them. It is true that he is strictly bound to observe his promise when made, but then he has made it freely; and the same liberty which he

enjoyed in making the promise he still retains, by having it in his power to resign his pledge, whenever it shall appear to him wise or necessary to do so.

But if the class of which I speak can abstain from intoxicating drinks when they like, without observing any outward form of renunciation, they ought to have very little hesitation in pledging themselves, since they would have little or no satisfaction to make, and would by their example benefit their neighbours. Should they, however, neglect to edify those around them by refusing to do that which they will have us believe would cost them so little, then they ought to fear that they have already entered the dominions of intemperance, and should try to liberate themselves as quickly as possible by becoming teetotallers. Perhaps I have dwelt too long in addressing myself to those who contend for what they call a moderate use of spirituous or fermented liquors, and the others who say they care nothing for such drinks—that they can abstain from them when they like, yet refuse to renounce them publicly, though invited thereto by high and honourable motives. I have delayed so long on these points, because I know that a great stand against the system of total abstinence is made by these two classes of persons.

Enough and more than enough have I said to show, that those who think themselves entirely free from the influence of this evil habit may be laboring under its thralldom; that the shades of difference between the temperate and intemperate uses of inebriating liquors are light indeed, that they mingle with each other, and are scarcely distinguishable, and in fine, that temperance—I mean the temperance of the one tumbler or the two tumbler men—obstinately persevered in, is nothing more or less than incipient intemperance. Yet why, may I be allowed to ask, do people contend so earnestly in favour of a temperate use of intoxicating drinks? Are they of any benefit? Do they conduce to health and confer length of days? We know from experience, that they have a contrary effect, and we see from the letters of the Rev. Mr. Mather, who has deserved so highly by his able advocacy of Temperance, that ardent spirits taken in any, even the smallest quantities, diluted or otherwise, are destructive of human health. This the reverend gentleman has proved most satisfactorily, by a reference to the carefully collected opinions, of four hundred and fifty medical men, amongst whom are Sir Philip Crampton, Sir Astley Cooper, and others most distinguished in their profession. There are few who will dispute that intoxicating drinks, used

even moderately, tend to shorten the period of human life. These facts and opinions are a sufficient but sad reply to the above interrogatories. If such be the effects of the temperate use of these drinks, what are we to say of the intemperate use of them? What is to be said, or rather what is it that may not be said of drunkenness? Who can enumerate its enormous and manifold evils, in a physical, mental, moral, social, religious point of view? Physically—what are its effects? Omitting the numerous bodily injuries to which it exposes its unhappy victims—not to speak of the sudden deaths it occasions by drowning, suffocation, falling from horseback, tumbling under cars, mortal wounds received in factious strife, by which thousands have been hurried before their God, to be driven with execration from his presence—not to speak, I say, of these immediate and most disastrous results, drunkenness sows the causes, or brings to rapid maturity the latent seeds of innumerable disorders. To this dark catalogue belong *delirium cum tremore*, nervous complaints of all descriptions—paralysis, apoplexy, epilepsy, dyspepsy, or indigestion, obstruction of the liver, colds, consumptions, fevers, asthmas, pleurisies: in a word, there is scarcely any disease that is not specific, which may not, and is not generally produced, or quickened into premature and de-

structive activity by drunkenness. Mentally—it obstructs the intellect, quenches the fire of genius, destroys reason, and, according to the testimony of Doctor Ellis, resident physician at the county lunatic asylum for the county of Middlesex, given before a committee of the House of Commons, supplies a vast proportional number of cases of lunacy to the above institution. Morally, its effects are worse—it hardens the heart, perverts the will, rouses the slumbering and evil propensities of our nature, gives unusual strength and subtlety to the passions, and urges men forward to outstep the bounds of all laws, human and divine. Alas! how many men have I heard say that they would never dream of committing the rash and wicked crimes with which they were charged, were it not for whiskey. Socially—it sows, or has sown discord; creates animosity, hatred, strife; leads on to private societies, combination oaths, serving of threatening notices, plundering of fire-arms, house-breaking; incites to waylaying, mutilation, murder, to a thousand other crimes which I shall forbear to mention, and thus rends asunder the strongest and most sacred social ties. Religiously—the great duty which a man owes to his God, Divine worship, is neglected; the precepts of his church, the exhortations of his clergy, are overlooked or contemned, the time, the grace, the opportunities

which are allotted to him for the high purpose of securing his eternal salvation, are all rejected or wofully abused, and he beholds his years ebbing away, and eternity coming fast on with nought before him but prospects at which the soul must shudder.

These are some of the evil effects of drunkenness. I have said nothing of men losing respectable holdings, on which they might have been enabled to afford their children a comfortable maintenance, to educate and provide for them in after life. I have said nothing of the squalid poverty to which the families of mechanics have been reduced, of the heart-broken wife pining away in wretchedness and sorrow, beholding with the bitter yearnings of a mother's heart, her neglected offspring without a rag to cover them, or a morsel of food to appease the terrible cravings of their hunger—nothing of the besotted and brutal father tumbling into the cold wet cabin at a late hour, and instead of joy and comfort, bringing to his famished dependents terror and dismay—the unhappy children flying before the face of his anger, or sheltering from the effects of his fury the wan forlorn mother. I have said nothing of the jails choked with criminals—the transports crowded with convicts—nothing of the halter and the gibbet. Such things have been—thanks to Heaven! they are passed; they

belong now to history—to the darkest page in our history. Henceforward it shall be ours to look for and enjoy the fruits of Temperance. And what are these? They are precisely the reverse of the fruits of drunkenness. They are health and length of days—soundness and vigour of mind—clear intellect—unclouded genius—a heart well regulated—a will properly directed—security against extraordinary sallies of passion—conscience free from guilt. They are peace with our neighbours—charity towards all men—happy social intercourse—mutual forbearance and mutual support. They are domestic comfort, joy and happiness at home; families usefully and religiously educated, well maintained, and respectably provided for, according to their means. They are the children lisping welcomes to the father on his return to the warm cottage; the mother with all the tender solicitude of maternal affection preparing for him and for them wholesome food and warm clothing. They are allegiance to the sovereign, and a conscientious observance of the laws of the land. They are proper attention to the duties of religion, obedience to the ordinances of one's church, whatever it may be; a diligent use of all the means which promote our future happiness. They are, in fine, and to crown all, the friendship of the Almighty, and the protection of Heaven.

Even now, the people are beginning to feel the happy results of their noble abstinence. Already do they tell us that the good old times are coming back again, when the seasons were natural and favourable to the labours of the husbandman; when a fine race of men eat good bread and wore warm clothing; when people could meet in thousands to amuse themselves, and not a loud word be heard amongst them. These times, the people say, are again coming back upon us. Peace, and joy, and happiness shall smile on the land; religious animosities—the accursed cause of so much evil—shall cease; every body shall contend for the general weal; there will be no envy, no jealousy, for all shall be prosperous; every man, to use a scriptural phrase, shall rest under his own fig-tree. Then will be fulfilled the happy and sublime predictions of the prophets—“And I will make them a blessing round about my hills: and I will send down the rain in its season, there shall be showers of blessing. And the tree of the field shall yield its fruit and the earth shall yield its increase, and they shall be in their land without fear: and I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles. And they shall know that I the Lord their God is

with them, and that they are my people, the house of Israel, saith the Lord God.* “For you shall go out with joy and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.”†

Such shall be the happy and glorious results of Temperance. Could it be possible that any objections would be set up against a system productive of such incalculable good? There are a few which I will briefly notice.

Interested persons—brewers, distillers, &c., cry out against the Temperance movement. They speak much of the decrease in the revenue, the loss of trade, and the consequent want of employment to the people. The revenue, however, may be collected in another way, and this too without imposing any unsuitable or oppressive tax on the humble classes. There may be, and undoubtedly there will be, a loss of trade in a particular department, but other branches of trade will flourish. If one source of profit and emolument shall cease, others shall be opened out. When the distilling of whiskey, and the brewing of beer shall be found unprofitable, other means for the investment and the working of capital shall be discovered. The money, when

* Ezek. 34. v. 26, &c. † Isa. 55. v. 12.

it may be turned to advantage, will not be left idle. Mills will be built, and factories established. The distillers and brewers, in their new avocations, may not reap the immense profits which they have had hitherto, and which I wish from my heart they may live long to enjoy ; but they will have a sufficiently remunerative return ; and be this more or less, under the favour of God and the blessing of the people, it will prosper. Besides, the public good is not to be sacrificed to the advantage of a few—and these few, generally speaking, men of considerable wealth, and able to sustain some loss. This precisely is Mr. Mathew's maxim, for he has not spared his brother, who is a distiller in Cashel, nor his brother-in-law, who has followed the same trade in Middleton, county Cork. As for the employment which people received in breweries and distilleries, of what great use has it been to them? The monies which they received in these establishments by the sweat of their brows, did they not spend in demoralizing and debasing themselves, and covering their souls with guilt? What they earned in one vat they flung back into another. Whatever they will henceforward acquire through other modes of employment, they will expend in procuring for themselves and their families the comforts of life. The monies will still be circulated ; their courses only will be

changed. Ale houses, spirit shops, &c., will be substituted by the shambles, the bakery, the soup shop, the coffee house: and if a very high price may not be had for coarse corn, the wheat—no matter how the corn laws may go—must bring a high price, for the consumption will be great. Clothing, good food, all the comforts of life, in a word, shall well reward the grower and the manufacturer.

The second objection, or rather damper—for objection it is not—comes from those who say, “that the system will not continue, that there will be a re-action, that the people by and by will return to the evil of their ways.” Time will prove this presumption to be false. Indeed I might say that time has already proved it false. Mr. Mathew’s Grand Regenerating Association, as his Teetotal Temperance Society has been well termed, was founded on the 10th of April, 1838. It is now more than two years in existence; and few, very few,—I might say none, comparatively speaking—have violated the pledge, and these, for the most part, touched with sorrow and remorse, have returned to renew their promise. Moreover, as I have observed elsewhere, our people have never been known to swerve on matters regarding general religious discipline or doctrine, and they look upon their pledge as a religious engagement, in the observance of which

they believe their honour, their national character, and their souls to be deeply involved. Again, the multitudes will sustain each other by their example. Experience, also, has made them taste the bitter fruits of intemperance; it will now make them feel and appreciate the comforts, the happiness of Temperance—and this, too, will be another powerful inducement to their perseverance. Drunkenness has got its death blow; it may prolong for a while a crawling existence, but in Ireland at least it never again shall rear its head.

Perhaps I am inflicting tedium on my readers. Yet there is one other objection against teetotalism, to which I must not decline adverting, because at both sides of the channel it has been urged by a particular party with great intensity. It is said that this system has a political tendency; that it has been got up for the purpose of compassing some wicked and dangerous political object. On this I have only to say, that the teetotallers are quite unconscious of any such design: and that Mr. Mathew himself ought to be unexceptionable authority as to the objects of his society. Mr. Mathew, then, disclaims any, even the slightest, connection of his society with politics. His only object, he publicly assures us, is the moral regeneration of his fellow-countrymen; that “they (the teetotallers) should not have any politics,

whether lawful, or unlawful, connected with them. Those who wish to mingle themselves in the discussion of politics should go some where else to do so. Their committee rooms were not places for politics. There they were all for teetotal subjects, and nothing else." And elsewhere he says—"The teetotal society is not a sectarian or political society, it has nothing whatever to do with such matters ; it embraces members of every creed, and of every shade of politics." Thus speaks Mr. Mathew. I trust that no man of character will say that he does not speak as he thinks. I have had the pleasure of long and frequent conversations with Mr. Mathew : I believe I know his mind on this subject ; and I can most truly assert that there is nothing would give the Rev. gentleman more grief and concern than that any body—no matter how exalted or deserving—should attempt to give his society a political complexion. He disclaims all connection with politics ; the teetotalers disclaim it. It is true that a peaceful and sober people may, with more hopes of success, lay their just claims for equal rights before the legislature, and a kind and paternal government may regard sooner the constitutional struggles of such a people ; but teetotalism never was intended, and we hope it never shall be made, an instrument to effect political purposes. It were

better that all good men should aid, rather than retard, this grand moral movement.

And here may I be permitted to appeal to the higher orders of every creed, and to the clergy of all denominations. The dominion of Temperance, I fondly hope, is secure; yet it lies with the two classes which I now respectfully address, to place it beyond all contingency of diminution or decay. To the higher orders I would say—encourage, support, foster the Temperance Society; let no narrow views prevent you from doing so. Patronise the teetotallers. When you are about to employ, or to recommend to employment, give them a preference. Even human prudence ought to lead you to do so. For, if you want for yourselves or your friends faithful and attentive servants, you must seek, if you hope to find, them amongst the teetotallers. Do you want honest and laborious workmen? Select from the ranks of teetotalism. Whatever situation about your persons, in your household, or on your properties you wish to have properly filled, let the person of your choice be a teetotaler. You will find such selections to be entirely to your advantage. Independently, however, of these prudential motives, will it not be most noble and meritorious on your part to contribute to the great work of national regeneration? Still greater would be your merit, brighter your glory, if to

the support which your patronage and advice would lend, you would also, like the venerable Judge Crampton, add the persuasive eloquence of your example. Lend to the system of Temperance the advantages of your station and intelligence, give it the attractive influence of those fashions which it may be yours either to alter or control. Make it fashionable to drink to your friends in water, that pure beverage which the Giver of all good gifts most plentifully supplies, because it is the best. "If people," says Pratt, writing on mineral waters, "would but accustom themselves to drink water, they would be more free from many diseases, such as tremblings, palsies, apoplexies, pains in the head, gout, dropsy, rheumatism, and such like; which diseases are more common among them that drink strong drinks, and which water generally would prevent."

The time which you had before wasted in affording yourselves an unnecessary, and indeed a pernicious indulgence, you could then employ in good and useful occupations, or scientific pursuits; and a great portion of those savings which your abstinence would occasion, you could spend in smoothing the pillow of the wretched, and bringing back gladness to those hearts that have been withering with want. In your regard, you may then hope that God will redeem the promise

made through his prophet—"Bring all the tithes into the storehouse that there may be meat in my house, and try me in this, saith the Lord: if I open not to you the flood-gates of heaven, and pour you out a blessing even to abundance.*"

I would timidly, yet strongly and respectfully remind the clergy, that on them particularly devolves the great responsibility of advancing and supporting the sacred cause of Temperance, and all the virtues that follow in its train. Their exhortation and encouragement, and when it may be, their example will form the pillar of fire to conduct their fellow-countrymen through the fatigue and reluctance they may feel, if any they shall experience, in adhering to their promise. To these will posterity be chiefly indebted for the continuance of the system which is now being established; and their most zealous efforts will not, I am sure, be wanted to continue to our descendants its inestimable blessings. Already the clergy of our church, with very few exceptions, and many of the clergy of other denominations, have nobly assisted in this pious work. The Very Rev Dr. Yore, Very Rev. Dr. Spratt, Rev. Mr. O'Connell of Dublin, the Rev. Mr. Fogarty of Dungarvan, Rev. Mr. Foley, Youghal, and two other clergymen, one of Kil-

* Mal. 3. v. 10.

kenny, and the other in Galway, had, to their infinite honour, established Temperance Societies: but all these have now amalgamated in what Mr. Conway has so properly named the Grand Regenerating Association.

As yet several of the Catholic clergy have taken the pledge, a circumstance from which Mr. Mathew has expressed himself as having received much encouragement and consolation. Since the Rev. gentleman's visit to the metropolis, a good number of the priests, whose names I don't know, have become teetotallers. The following are those who joined the society in the earlier stages of the progress of Temperance. I hope they will not feel annoyed that I should give to the public the benefit of their example by stating their names—I am sure they all will not be offended:—

In the foremost place, then, and holding the high and honourable position of being the first of his order to join the society, is the ardent and efficient supporter of the Temperance cause, and most revered Bishop, the Right Rev. Dr. Foran of Waterford; next follow Very Rev. Dr. Nagle, V. G., Gort; Rev. Mr. Gannon, Prior, Convent, Loughrea; Rev. Mr. Power, P. P., Kilmacthomas, county Waterford; the late Rev. Mr. Coleman, Waterford; Rev. Roger Power; Rev. Mr. Quinlan, Carrick-on-Suir;

Rev. Mr. Kenyon, Ennis; Rev. Mr. Malone, P. P., Cratloe; Rev. Mr. Toomey, R. C. C., Limerick; Rev. Mr. Ward, P. P., Kilbraconty; Rev. Mr. Ward, R. C. C., Kinvarra; Rev. Mr. Geogheghan, P. P., Diocese of Kilfenora; Rev. Mr. Maher, R. C. C., Rev. Mr. Joice, Galway; Rev. Mr. Malony, R. C. C., Loughrea; Rev. M. Callagy, Convent, Escher; Rev. Mr. M'Loughlin, P. P., Clonfret; Rev. Mr. O'Rielly, P. P., Clonfret; Rev. James Birmingham, P. P., Borrisokane; Rev. Mr. McNamara, R. C. C., Birr; Rev. Mr. Tuohey, R. C. C., Birr; Rev. Mr. Guity, R. C. C., Rev. Mr. Furlong, R. C. C., Kilrush; Rev. Mr. Meighan, R. C. C., Kilrush; Rev. Mr. Dinan, R. C. C., Tulla; Rev. Mr. Burke, R. C. C., Ballylooby, Waterford; Rev. Mr. Prendergast, R. C. C., Ardfinan, Waterford; Rev. Mr. Cavanagh, R. C. C., Tina, Clonfret; Rev. Mr. Egan, P. P., Ballynakille; Rev. Mr. Walsh, C. C., Ballynakille; Rev. Mr. O'Hea, administrator, Castlelyons, Cloyne, &c. &c.

To Dr. Foran Mr. Mathew has made a present of a gold medal; and to priests who have joined the society he has presented silver medals. Such presents are no small deduction from the large sums of money said to be received by the great advocate of Temperance. But this is not the only deduction. He employs at high salaries, several officers connected with his establish-

ment at Cork for the extension of Temperance. In his absence from that city, numbers of poor persons from various parts of the country, waiting his return to take the pledge, receive by his directions, a daily allowance for their support. He uniformly directs that all those who are unable to pay for medals—a very numerous class—should receive them gratis. In one of his first communications to me, this was his direction. He contributes most largely to several charitable institutions; and another item that I must not forget—wherever I have had the honour of attending him on his mission of Temperance, I observed him dealing out his charities profusely to all the poor whom he met in administering the pledge. The magnificent and beautiful Christian temple, which he has been engaged for some time in building, must take for its completion an immense sum of money—this will be another very considerable subtraction from the funds, which it is said, he is accumulating.*

Supposing, however, that Mr. Mathew is in the receipt of large sums—the aggregate of what is offered by those who receive medals—most, if not all, of which his known character leads us to presume he will expend in charitable pur-

* On the monetary part of the Temperance system, see an excellent article in the *Dublin Monitor*, April 7th

poses—supposing, I say, he derives from his laborious mission a considerable emolument, to be expended as he may think fit, is this a reason why Ireland, generous and grateful Ireland, should hesitate in presenting some National Testimonial of her esteem for, and her respectful attachment to, this great man, who, next to St. Patrick, has brought down upon her the greatest blessings, which it is possible for man to be made the instrument of conferring upon his race? No! the history of Ireland shall never present such an instance of her ingratitude, as this neglect or hesitation would involve. For my part, I will have great pleasure in attending any meeting which shall be got up for this purpose in the Metropolis, where it should originate; and in contributing my mite towards the National Mathew Testimonial. If this testimonial shall be any thing in the shape of a grand pillar or monument, it just occurs to me that an excellent device, on which the genius of our countrymen might be exercised, would be—Mr. Mathew holding in his hand the standard of the cross, and with the end of it beating down to the earth and destroying the Demon of Drunkenness; whilst in one direction poverty and disease, and hatred, and jealousy, and religious animosity, and murder fly from the scene of terror-stricken confusion; and, in the opposite, groups of our

youth, male and female, come forward preceded by cheerful health and peace, with the cornucopiæ to encircle with a laurel wreath the Conqueror of Intemperance. Death would be represented as standing aloof and abashed, as if his path hath been crossed, and his destructive course retarded; whilst Erin leaning on her harp, looks with joy and complacency on the scene.

Where all have done their duty so admirably, it would be ungracious to name any in particular. I shall, therefore, content myself with saying that each and every one of the liberal papers have given most cordially their invaluable aid to Mr. Mathew and his cause. To some of the journals of opposite politics, Mr. Mathew has expressed himself as deeply indebted—these are the Dublin Evening Mail, the Cork Constitution and the Nenagh Guardian.

It is possible that these pages may survive our times, and that posterity may be anxious to know what sort of reception Mr. Mathew was accustomed to receive in those localities which he had honoured with his visits. To such natural inquiries I shall by anticipation, briefly answer, that, had St. Patrick returned to the earth again to visit the hallowed scenes of his labours, he could not be received with deeper devotion or more fervid enthusiasm than has been the not degenerate successor in his ministry—The Very

Rev. Theobald Mathew. Posterity will easily figure to itself what we have had the happiness to witness:—every mode of conveyance put hastily in requisition to visit the man of peace: thousands upon thousands quitting their houses and occupations, even at the most busy or inclement seasons of the year, pouring along with precipitate haste to visit the great Apostle of Temperance, to receive his benediction, and sacrifice in his presence that deadly indulgence which had brought upon themselves and their country decay and degradation; the magistracy of the land, with the police and military, laudably interposing to keep order, and to facilitate the progress of enrolment; the nobility and gentry far and near waiting on the mighty author and controller of this wondrous movement, and offering him their heartfelt congratulations; whilst the windows of those houses in the streets he used to pass, would be crowded by all the rank and fashion of the female portion of the neighbouring districts, eager to get a sight of this singular man, and waving to him welcomes and benedictions. Such as these have been the scenes of our times—they are far beyond my powers of description: I shall leave it to the warm heart and glowing imaginations of our descendants to complete the picture.

Before Mr. Mathew started to this high posi-

tion, the good men, who had before him instituted Temperance Societies, were in the habit of getting their postulants to sign the pledge against intemperance. Mr. Mathew, with the quickness for which he is remarkable, saw immediately that so slow a process of induction would not suit the multitudinous and varied groups he had been destined to receive. He adopted the mode of repeating instead of signing the pledge. By this plan he has been enabled to receive some hundreds, nay, some thousands, at a time; and this forms one of the many causes of the rapid spread of his society. The form of the pledge is remarkable for its simplicity, its comprehensiveness, and its strength. It is as follows:—

“I promise, with the Divine assistance, as long as I will continue a member of the Teetotal Temperance Society, to abstain from all intoxicating drinks, except for medicinal or sacramental purposes; and to prevent as much as possible, by advice and example, drunkenness in others.” To this the Rev. gentleman, with his hand extended over the assembled multitude, adds this prayer:—“May God bless you, and grant you strength and grace to keep your promise!” After administering this pledge to each batch, he then descends from the place on which he has been standing, and signs each of the postulants with the sign of the cross, in which sign

alone, he says, they may hope to persevere and to conquer.

It appears from the terms of the pledge that no man is bound to observe it longer than he pleases, as it only binds him as long as he will continue a member of the Society, that is, till he resign his promise by writing to, or visiting Mr. Mathew, who in such case will have his name removed from the books. There are, however, very few, if any, who think of using this mode of releasing themselves from their promise, for, a thing most singular, there is scarcely any temptation to break it, and each day one becomes more attached to Temperance, as he goes on to experience its advantages. Mr. Mathew speaks the words of the pledge slowly, loudly, and distinctly. I don't know whether it may have struck others, but I have never failed to be impressed by the manner in which he pronounces the word drunkenness. He divides the syllables of this word, speaks them with peculiar emphasis, and by the energy of his voice, and a peculiar expression of countenance, as if he were loathing and execrating something, he would seem to heap all possible reprobation on the vice, the name of which he thus so strikingly pronounces.

And now, for the present, I will take leave of my readers, calling, even imploring, on Protes-

tants, Catholics, Presbyterians, Quakers, and our fellow-countrymen of all sects and persuasions, to assist in the full accomplishment of the magnificent, the glorious work of national regeneration—yea, the regeneration of the entire human race, wherever intemperance has set up its dark dominions—and wishing to my friend Mr. Mathew that pure unbounded pleasure which words cannot speak, and which the view of the thousand blessings he has scattered far and away around, must bring him—hoping too that he will live to see all his most sanguine and benevolent wishes accomplished, and that he will witness the success of his system which the high call he has received and his own indefatigable zeal in corresponding to it must ensure him; and that the happiness of a good conscience, an approving heart, and the commendations of all good men, which he possesses, may be changed after his departure from amongst us—a far distant event we hope—into the imperishable glories of another world!

THE
EVIL EFFECTS OF DRUNKENNESS
PHYSIOLOGICALLY EXPLAINED.

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I SHALL lay before the reader a concise account of his digestive apparatus, before I point out to him the evil effects of intoxicating liquors. This apparatus is composed of different organs, as those of mastication, deglutition, the stomach, the duodenum, the pancreas, the liver, the lacteal, or absorbent vessels. Some physiologists add the lungs, inasmuch as that the blood receives its oxygen in circulating through them. All those organs differ both in their structure and functions, yet beautifully harmonize in unerringly producing one result, viz., the formation of the blood. The organs of mastication are principally the teeth, the jaws aided by powerful muscles, the tongue and the salivary glands which pour forth large quantities of fluid, called saliva, through small ducts opening within the mouth, on both sides. It is by this process that the food we chew is rendered sufficiently soft and lubricated

for the purpose of entering the stomach. Those small tubes which pour forth this fluid are called *parotid ducts*, leading from two glands embedded in front of the ears on each side. The importance of these glands and ducts may be conceived from the fact, that during the mastication of one meal, they supply from eight to ten ounces of saliva. It may be well to bear this fact in mind, when we come to discuss the evil effects of stimulating liquors.

The next in order are the organs of deglutition, which means the act of swallowing. The tongue in the first instance is the principal agent in forcing the morsel of masticated food towards its ultimate destination, the stomach. By a sudden contraction of its muscular fibres, it sends the mouthful into the opening of the throat, called the pharynx, which is a muscular bag, funnel shaped, the large opening looking towards the mouth while it terminates in a long tube leading to the stomach, and termed the œsophagus.

The muscles of the pharynx, together with those connected with it, are capable of elevating and contracting it on itself, thus, narrowing its dimensions and urging the food into the œsophagus or gullet, so called from its conveying the aliment to the stomach. This tube is fleshy and extends from the inferior portion of the pharynx to the stomach. The functions performed by it

are, as mentioned, the conveyance of the food to the latter organ, and in order to accomplish this it has two sorts of motions, that of shortening itself and diminishing its diameter, thus by the alternate contractions of its circular and longitudinal fibres it performs its duty in every instance when the food is sent to it in due proportions and properly masticated, while a deviation from this rule is always productive of danger and often of death. The stomach is the next in order. It is a large membranous bag lying obliquely across the upper part of the abdomen. Its shape has been compared to that of the bag of a bagpipe. In the adult it is capable of containing about three pints, it has two orifices or openings, and two extremities, and its coats or coverings are three.

The large extremity is on the left side of the body and the small on the right. The œsophagus enters the large extremity on the left side. This opening is called the œsophageal opening, where all the food enters.

The opening in the small extremity on the right side is called the pylorus.

The external coat or covering of the stomach is a continuation of the peritoneum or caul, from the abdomen it is therefore called its peritoneal coat.

The second coat is composed of muscular

fibres, and called the muscular coat. These fibres run in different directions in two planes. The external plane is longitudinal and the internal circular. Even in a mechanical point of view the necessity of such an arrangement is obvious, because like the œsophagus the contraction of both the longitudinal and circular fibres enables the organ to contract fully; such as in the act of vomiting, or to contract in a less degree when gently urging the digested mass of food, called chyme towards the pyloric orifice. This latter opening consists of a ring of muscular fibres termed a sphincter, and is named the sphincter of the pylorus. The peculiarities of this sphincter are beautifully illustrative of the perfect adaptation of every thing in the animal economy to a full discharge of its duties. Before the food becomes fully and perfectly digested, no portion of it, ever so minute, can pass this opening. Nay more—if either from the nature of the food taken into the stomach, or from some morbid action of the organ the process of digestion cannot be accomplished, the organ is compelled to contract and eject its crude contents by vomiting, since the pylorus will successfully resist all attempts at its passing in a state unfit for making healthy chyle. Thus nature is true to herself in all her arrangements, and though often outraged and borne down by the vicious innovations of art,

yet does she exhibit extraordinary powers of reaction, and sinks not without making many strenuous efforts at self-redemption. The third or inner coat of the stomach is termed the mucous, which means slimy. It has a velvet appearance, and is thrown into folds and doublings. This membrane is immediately connected with the secretions of the stomach in the performance of its principal functions.

The three coats of the organ are connected with very fine cellular tissue, its blood vessels are numerous, together with its nerves, of both it has a much larger supply than any other organ in the body; it is therefore more sensible than the other organs from the variety of its nerves, and the different sources from which they are derived. The next in order to the stomach, are the small intestines which are concerned in the process of chilification. However, it may be well to remark, that the entire intestines consist of a cylindrical canal, which commences at the pyloric orifice of the stomach and ends at the anus.

In an adult they are about six times the length of the body, while in children they are ten times the length, on account of their smaller stature.

The large intestines are for the conveyance of the excrements to their proper outlet, so we shall confine our remarks to the small ones, which

alone are engaged in preparing the chyle. The duodenum is the chief portion of the small intestines which requires notice.

Its name is derived from the supposition of its being about twelve inches long. It has from its size got the name of a secondary stomach. Into this the pancreatic and biliary ducts enter, supplying its contents with the bile and pancreatic juice.

Its surface is thickly covered with the lacteal or absorbent vessels, for the purpose of sucking up, as I may term it, the chyle, and conveying it to its proper duct, which leads it to mix with the mass of blood. The best illustration I can give to the reader of the nature of those absorbents is to call to his mind the appearance the roots of a plant present, when freshly drawn from the earth, he will observe that an immense number of white soft fibres are attached to each root, and let him bear in mind that it is those milky filaments which absorb from the soil that nutriment which is necessary for the support of the plant. Thus then analogously are the absorbent vessels spread on the inner surface of the small intestines, drawing up that nutriment which is to be conveyed to the lungs, to receive a necessary chemical ingredient called oxygen, (of which more anon,) and hence by the arteries through thousands of meanderings to

nourish all and every portion of the human system.

It may not be uninteresting to give a short detail of the phenomena which take place after the food enters the stomach. The mass of aliment passes first into the cardiac portion of the organ, and it is in this part that digestion is most perfectly accomplished.

This has been fully proved in the cases of persons who died suddenly after a full meal.

The food becomes digested from the surface to the centre of the mass, so that the part which lies in immediate contact with the mucous coat of the stomach, becomes more perfectly digested than the more central portion.

The new food never mixes with the old; the former is found in the centre surrounded by the latter. This has been the more strongly exemplified, when the old and new are of different sorts, so much so, that the one can be separated from the other, the line of demarkation being so strongly defined. The muscular action of the stomach urges the portion near its surface towards the pyloric orifice, while a fresh layer becomes exposed to the action of the gastric juice, and thus successively is each succeeding layer digested and propelled to the inferior openings.

It has been ascertained that the food remains in the stomach one hour before any perceptible

alteration takes place, and that four or five hours is the common average of time allowed for the perfect digestion of the entire mass.

This ascertained fact refers only to healthy individuals, whose digestive organs perform their functions well.

With regard to the unhealthy, and particularly those labouring under dyspepsia, the process takes a much longer time, and then it is badly accomplished.

The alimentary mass as has already been stated, accumulates at the inferior opening of the stomach, according as it has become digested. In this state the food is termed chyme, and is a pulpy semi-fluid substance, grey in colour—its odour is sharp, and taste acid. When a quantity amounting to about four ounces accumulates at the pylorus, it gradually relaxes and admits the chyme into the duodenum. But as has been observed before, it will not allow the undigested food to pass, for instead of relaxing, the muscular fibres contract with more than ordinary force, so much so, as to cause much pain, and this is one of the most distressing symptoms under which dyspeptic people labour. When the food enters the duodenum or second stomach, it undergoes a further change. It separates here into two parts, the one a white fluid which becomes the proper nutritive substance.

This fluid is termed chyle. The other part is the refuse mass containing very little nutritive qualities, and constitutes what we call fœces, which are destined to be expelled from the system. As the alimentary mass in the stomach is changed into chyme by the action of the gastric juice, so is the chyme in the duodenum converted into chyle by its admixture with the pancreatic juice and bile from the liver. On being mixed with the bile a remarkable change takes place. The compound separates into a white fluid, namely, the chyle and yellow pulp the excrements, both are carried along the small intestines, the absorbents on the surface of which take up the white fluid only, while the other passes through the large intestines to the anus.

With regard to fluids, they evidently do not require any of the preliminary processes of solid food, they need no mastication, while on account of their extreme divisibility their deglutition is more easy. They remain but a short time in the stomach. If an animal be opened immediately after drinking a large quantity of fluid, the stomach will be found empty. It was supposed at one time, that fluids passed into the duodenum like solids, but such is not the fact, for, it has been proved that when a ligature has been applied on the pylorus of an animal, they have still rapidly disappeared from the stomach. After

careful examination of this subject, it has been ascertained that the absorbents rapidly take up the fluids of the organ, and that they are conveyed by those vessels directly to the liver through which they circulate; here then is a positive fact showing the cause of the diseased action of that viscus in the drunkard.

The pancreas is a salivary gland placed at the back part of the abdomen, between the spine and the stomach.

It secretes a fluid like saliva, which it pours into the duodenum by a duct as stated before.

The liver is the largest secreting gland in the body. It eliminates a fluid called bile, which it sends through a duct into the duodenum. This organ is of great importance, both on account of being the largest, as well as that a large quantity of blood circulates through it. It extends from the right to the left hypocondrium in the epigastric or upper region of the abdomen. From its immediate contiguity with the lungs, from which it is only separated by a thin muscle called the diaphragm, it communicates its diseased action in most instances to those organs, while the stomach invariably sympathizes with it in all its derangements.

It is evident that when the liver is deranged, the digestive process must be badly performed, and that the system must suffer therefrom. I

shall be able to prove by and by, that the consumer of stimulants must necessarily have a deranged liver, and which derangement leads to positive disease of the organ, inducing a train of distressing symptoms.

Having explained how the food is converted into chyme by the functions of the stomach, and how the chyme is changed into chyle by its intermixture with the bile and pancreatic juices in the duodenum, I shall note how it is conveyed to the mass of blood which is constantly renewed by this fluid.

In civilized life, when man takes a due proportion of aliment at regular periods, the process of chilification is constantly taking place; this is necessary in order to renew the blood which nourishes all parts of the body.

In fact, every organ, every tissue in the human system is composed of this material. The hardest bone as well the most delicate membrane is formed from the blood. The milk from the breast is secreted by blood vessels, so is the saliva. Those fluids are bland, and yet we have the gastric juice, the most powerful of all fluids in its action on dead animal substance, secreted from the same circulating mass.

The importance of the blood then in supporting animal life is self-evident. In the accidents of every day, we see that when a blood vessel

of importance is injured ; and when this fluid escapes from the system in large quantities, loss of life must be the result, unless the injury be repaired through the timely intervention of art.

The vital importance of the fluid, then, is all we can notice here, as our limits will not allow us to go more fully into its physical properties. It will be sufficient for the reader to know how it is made, how it circulates through the system, and how this circulation is kept up from the moment we breathe until death terminates our earthly existence.

The chyle is conveyed by a vessel called the thoracic duct, to the left sub-clavian vein, into which it pours its contents. This duct has its commencement at the loins, where its dilatation is called the receptacle of the chyle.

It takes its course internally along the spine on the right side until it ascends to the upper part of the chest, when it crosses over and dips into the vein as above stated. Now we have the chyle circulating with the general mass, and our next step is to show how this mass circulates. The heart then, being the great organ that conducts the circulation, it will be necessary to explain its structure. In man the heart is double, the portion on the right side is called pulmonic, as it carries on the circulation through the lungs ; the latin term for which is "*pulmones*," the por-

tion on the left side is called systemic, being for the circulation through the body. In point of fact, they can be called two hearts, as each acts independent of the other. In the auricle of the heart, on the right side, two large veins enter, conveying the blood from the upper and lower extremities. Those two veins may be compared to two large rivers disemboguing themselves into some ocean bay; those veins are named the superior and inferior vena cavae, or hollow veins, they are supplied from all the other meandering and ramifying veins of the system, which keep them constantly filled as the thousands of rivulets do the large rivers. The right auricle opens into the right ventricle, which is larger than the auricle—from the ventricle springs the pulmonic artery, which conveys the blood to the lungs, this artery divides into two branches, one for the right lung, and the other for the left.

This is the duty of the right heart, it receives thus all the venous blood, and sends it to the lungs to become renovated by abstracting oxygen from the air which we breathe. It is to be borne in mind, that the thoracic duct pours the chyle into the sub-clavian vein, and consequently, that it goes with the venous blood to the lungs, thus then the venous or refuse blood mixed with the chyle becomes prepared in the lungs for entering the right heart and be propelled through every

part of the system, to give out nourishment, and at length terminating in minute capillary arteries, whence the veins commence and carry back the exhausted blood, as before remarked, to the right side of the heart.

The blood after circulating through the lungs is sent by four veins into the left auricle, the auricle contracts and forces it into the ventricle, the latter contracts and urges it forward into the aorta, from which it circulates through the entire system.

It may be perceived, then, that we have two sets of blood vessels, the one set carrying the nutritive or arterial blood from the left heart to nourish the system. The other set, the veins conveying back the same blood deprived of its nutriment, and changed in its colour from a bright scarlet to a dark red—in this circulation the arterial and venous blood can never meet or mix—because the veins commence where the arteries terminate, and as the former are supplied with valves, the blood cannot regurgitate.

Each cavity of the heart contains from two to three ounces of blood. The heart contracts four thousand times in an hour, so during that space of time eight thousand ounces of blood pass through it. The entire quantity of blood in an adult is from twenty-five to thirty pounds, so a quantity equal to the whole mass circulates

through the heart every two minutes, or about twenty-eight times in an hour. It has been well observed by a distinguished anatomist, that we cannot be sufficiently grateful that all our vital motions are involuntary and independent of our care. We should have enough to do, had we to keep our hearts beating and our stomachs at work, did these things depend, not to say upon our effort, but even upon our bidding, upon our care and attention, they would leave us leisure for nothing else, constantly we must have been upon the watch, and constantly in fear: night and day our thoughts must have been devoted to this one object; for, the cessation of the action even for a few seconds would be fatal: such a constitution would have been incompatible with repose. The wisdom of the Creator is in nothing seen more gloriously than in the heart, and how well does it perform its office. An anatomist who understood its structure, might say before hand that it would play, but from the complexity of its mechanism, and the delicacy of its parts he must be apprehensive that it would always be liable to derangement, and that it would soon work itself out. Yet does this wonderful machine go on night and day for eighty years together at the rate of a hundred thousand strokes every twenty-four hours, having at each stroke a great resistance to overcome, and it continues

this action for this length of time without disorder and without weariness. That it should continue this action for such a length of time without disorder is wonderful, that it should be capable of continuing it without weariness is still more astonishing.

Never for a single moment, night or day, does it intermit its labours, neither through our waking nor our sleeping hours. On it goes without intermission, at the rate of a hundred thousand strokes every twenty-four hours. Yet, it never feels fatigued—it never seems exhausted. Rest would have been incompatible with its functions, while it slept, the whole machinery must have stopped and the animal inevitably perish. It was necessary that it should be made capable of working for ever, without the cessation of a moment, without the least degree of weariness. It is so made and the power of the Creator in so constructing it, can in nothing be exceeded but by his wisdom.

Next in order, and intimately connected with the vascular system are the lungs. They are two spongy conical bodies situated within the lateral cavities of the chest, and separated from each other by the heart and a strong membranous partition.

They are covered anteriorly by the ribs and sternum or breast bone, and the spine behind.

They are bounded below by the diaphragm which separates them from the abdomen. They are distinguished into parts named lobes, the right lung possesses three lobes, the left only two—in consequence of the heart being principally on the left side. The lobes are composed of lobules connected by cellular substance, and the lobules themselves are congeries of air cells and blood vessels, thus the lungs are entirely made up of air cells, blood vessels, and cellular tissue.

These organs are necessary to renovate the blood after each circulation through the body. Thus air is as necessary for renovating the blood, as chyle is for its formation. The lungs separate the vital properties of the air for the purification of the blood, much in the same manner as the nutrient particles are separated from the mass of food and converted into chyle. Both processes are subservient to life.

Air is digested by the lungs as food is by the stomach. Thus the united results of both actions procure a regular supply of arterialized and nutritive blood. The reader should bear in mind, that the blood is constantly circulating through the lungs, as we intend to point out the diseases which attack these organs in consequence of the habitual use of stimulating and intoxicating fluids, and in order to impress this fact more thoroughly, we shall notice the chemi-

cal properties of the atmospheric air which we are ever breathing.

This air is composed of three gases, of which azote is the most abundant. The term azote, means incapable of supporting life. The next is oxygen, and the third is carbonic acid. It has been at one time supposed, that azote was merely a vehicle for conveying oxygen to the lungs, and that it was very little if any influenced by respiration. It has been discovered, however, by Sir H. Davy, that a large portion of azote is consumed during respiration.

Common air is composed of 77 azote, 22 oxygen and 1 of carbonic acid. Oxygen is the gas which is essential to life, and yet in its pure state it cannot support respiration for any length of time. It is necessary, therefore, that it should be diluted with azote, to modify its too stimulating qualities.

It has been observed by Lonsier, that when pure oxygen is inspired, a sense of warmth is felt, the heat of the skin is raised, the pulse is quickened, and other symptoms of excitement are produced. On inspection of the bodies of animals which have been immersed in this gas, increased redness, unusual vascularity, and other indications of inordinate action, were discovered. Dumas states, that the lungs of a dog which

had been exposed to similar trials were even ulcerated.

Pure oxygen appears therefore unfit for the maintenance of life. Its dilution is requisite and azote seems to be the appropriate diluent. Carbonic acid is composed of two substances, oxygen and carbon, it is entirely incapable of supporting life or flame.

By immersing a taper in it, it becomes immediately extinguished. Suffocation would be induced by inspiring it even for a moment; by the arrangement of providence, therefore, only a small portion of it is allowed into that element of our existence. It does not exceed one per cent., and some physiologists consider that even the presence of this small trifle may be attributed to decomposition.

It may be as well in this place to point out the evil effects of stimulating fluids on the lungs—their pernicious effects upon the other organs, we can follow up afterwards in detail.

The great importance of the lungs is too evident to require further comment. To expire and to die are synonymous terms. When the functions of these organs cease, life becomes extinct.

An all-wise Being has arranged every thing as it should be, in order to promote individual happiness. The mechanism of the lungs, in man, is

complete, not only to renovate the blood and to support animal life, but to enable us to carry on social intercourse, to give expression to our thoughts in the harmony of sounds. But this beautiful piece of mechanism is subject to natural laws, if exposed to an unnatural agent its structure becomes injured. Impure gases, such as carbonic acid, when inhaled, sometimes become instantly fatal.

We also find, as already explained, that even oxygen gas, which is vital air, when inhaled in greater quantities than nature requires it, ulcerates the lungs by its overstimulating effects,—the lungs then become evidently injured by being unduly stimulated. Now let us take up the case of the drunkard, the habitual drinker of ardent spirits,—when he rises in the morning his first devotion is paid to the poisonous fluid, and he takes into his stomach a few ounces of distilled spirit. The first action of this is to stimulate the internal coat of the organ, and by nervous sympathy an unnatural glow of heat all over the system is produced—it would be well for the votary of intemperance, if this momentary impression were the only evil result, but no—this fluid has to travel farther, it underwent a chemical process when it went through the still,—the stomach can make nothing of it. If the stomach be empty the fluid is taken up directly by the absorbents,

circulates through the liver, and goes to the lungs with the mass of venous blood. It scorches all those parts through which it goes. The inner coat of the stomach suffers, the liver suffers, the blood vessels suffer, and the lungs more particularly suffer, for here it comes in contact with the air we breathe, and it is well ascertained, that the use of stimulating liquors, in a great measure, prevents the disengagement of carbonic acid from the venous blood, during the action of the atmospheric air on it in the lungs,—this destructive acid is again sent through the system destroying the tone of the nerves, and leaving in its course a train of painful symptoms. The blood not only carries back with it a poisonous gas, the expulsion of which the alcohol prevents, but it carries with it the alcohol itself. Thus doubly poisoned is the circulating mass of blood of the drunkard. I remarked that when a few ounces of ardent spirits are taken into the stomach, a momentary warmth and excitement are produced. This excitement gradually wears off, leaving a degree of nervous debility proportionate to the excitement previously produced. Hence there is a longing for a repetition of the stimulus, which the unhappy victim takes now more frequently, and in increased quantities; for as the system becomes influenced by the poison, it requires a gradually increased dose of it to produce the de-

sired degree of excitement. Constantly pursuing this degrading course of gluttony constitutes the habitual drunkard. We shall now see how his constitution will stand this stimulating process. Some may argue that many well known toppers have lived to a good round age, without seeming to suffer much from their intemperate habits.

There may be such constitutions met with, it is true, and such individuals, so far as meets the public eye do not seem to suffer much. But ask the physician of one of those old toppers if he pays no penalty for his intemperance. It will be found in nine cases out of ten, that persons of this class are subject to many distressing complaints, and it will also be found, that their having arrived to old age, despite the regular use of the bottle, is attributable to constitutions entirely superior to the common run. Even in such instances I maintain that life is greatly abbreviated, and that the hoary old veteran of eighty years, who paid his devoirs to the wine cup, and drops off, as may be supposed, from old age, might have lived to ninety, nay, to one hundred years in full possession of his faculties, if he had been all his life a "teetotaller." Well, the constitution of the drunkard becomes broken down, sometimes suddenly, but most generally gradually. Where the chest is badly developed,

the lungs very commonly are the organs that first suffer. From the constant application of stimuli tubercles are formed, ulceration soon follows, and thence we have phthisis pulmonalis or pulmonary consumption. At this period the drunkard's condition is truly an awful one. He has by a blind and obstinate perseverance in swallowing alcohol, brought on one of the most unrelenting diseases to which the human frame is subject. This disease is accompanied by hectic fever, and the heart's action is much accelerated.

To tranquillize the system and control the circulation, is the first object of the physician—but now comes the trial of the unfortunate sufferer, for in proportion to the growing debility of his frame does his thirst for stimulants become the more urgent. In most instances it will be in vain to point out that the case is utterly hopeless, unless the poison be abstained from. All remonstrance becomes useless—the inveterate habit is too deeply rooted—the mind participating in the weakness of the body, has not sufficient strength to make one last, though nearly hopeless effort, to shake off the spell—the disease advances with accelerated speed, adding one victim more to the long catalogue of suicides by alcohol.

This is an example of an extreme case of

habitual drunkenness. But there are numbers who would by no means admit that they take more than a *reasonable* share of drink, and such as they can well bear; yet we find that the greatest number of victims belong to this class. It is a true saying, that there are none so blind as those who will not see, and in their case it is quite applicable. Those persons are most generally in easy circumstances, rendered so by their own industry. They bustle along actively, and are only found taking *their drink* in the way of business. One seldom meets one of this class intoxicated—they have not time to take more than a glass when they meet a friend, but their meetings occur daily and very often during each day.

This course may be pursued for some half a dozen years, and, according to the different constitutions, without any apparent injury to vital organs. Yet the work of destruction goes on surely, though slowly. The first troublesome symptom with one of those individuals is a morning cough. This is attributed to some neglected cold. This cough gradually becomes more troublesome, and a physician is at length consulted. He is told about this neglected cold, and that the cough arose at such a time, when the patient was much exposed out-doors. The true cause of the cough is overlooked, namely,

tubercles on the lungs from constant use of stimulants. It now becomes daily more distressing—other symptoms arise, such as night sweats, hectic fever, &c. &c.—a consultation is advised, and on examination with the stethoscope, it is discovered that pulmonary consumption is far advanced. On minute inquiry into the patient's previous habits, it is discovered that for years and up to that time, he has taken six or eight doses of disguised alcohol during the day.

If he dies, which in most instances is the case, the physician's certificate states that he died of consumption, so he did, but there is not the slightest suspicion that the fatal disease was brought on by a long continued indulgence in stimulating liquors. There is one great consolation that, if the habitual drunkard would abandon the degrading vice as soon as he finds the cough coming on, his case would not be by any means hopeless. The lungs become affected, as observed before, by being perpetually irritated by unnatural stimulants. Those stimulants then are the cause, and the cough, pain in the chest, &c. &c., are the effects—withdraw the cause before nature becomes too much exhausted, and before the lungs become destroyed by ulceration, and the effects will disappear.

I shall notice a case of this description which came under my own observation. It is one of

thousands, and merely given as demonstrative of the fact, that a sudden and total abstinence from intoxicating liquors will allow nature to resume her sway, and when judiciously aided by art, repair such injuries as are not utterly irreparable. A sailor was admitted into St. Bartholomew's Hospital in October, 1830. He had aneurism of the popliteal artery, for which it was necessary to perform an operation, this however was postponed, on account of the man's bad state of health in other respects.

On examination it was found that his right lung was seriously diseased, he expectorated a large quantity of purulent matter, daily, and which was sometimes deeply tinged with blood. He stated that his habits for twenty-two years were very intemperate:—of course he had no access to any thing in the way of stimulants in the hospital, and was kept on light but nutritive regimen.

It was first apprehended that the sudden withdrawal of all stimulants from one so long accustomed to them, might be attended with dangerous consequences, so he was allowed a small portion of wine; however, on the second day after this allowance he had a severe hemorrhage from the lungs, and in consequence the wine was withdrawn—After the first week his health became evidently improved, and in five weeks from the

time he entered the hospital he had not the slightest symptom of any pectoral affection. The operation for the aneurism was now performed, and in four weeks afterwards he left the hospital free from any disease. This was in January, and in the month of April following he applied at the hospital with a spitting of blood. On being questioned with regard to his habits since he left, he candidly confessed that he had resumed his grog drinking, and that his cough returned immediately. It was then explained to him that medical treatment would be quite useless unless he totally discontinued intoxicating liquors, and that if he did so, the present symptoms would immediately cease. Five years afterwards I met this man by chance, altered in his appearance so much for the better, that he did not appear to be the same person.

He made himself known, and briefly stated the course he adopted after being refused admission at the hospital, and being left as he remarked, to sink or swim. "I confess," he observed, "that for two or three days I felt a little bitter against the doctors. I thought they only wished to get rid of me, so instead of taking their advice, I went into the first public house in Aldergate street, and took a double allowance of grog. This course I pursued for two or three days, and on the third day I threw up a large quantity

of blood. I saw clearly there was no use proceeding longer on that tack, so God Almighty, sir, put it into my head to drop drinking altogether. I did drop it, and from that moment every thing began to prosper with me. My health was again restored, and in other respects I soon found the difference between being a sober man and a noted drunkard. In a short time after this I was promoted, and now for the last two years I am master of a brig, enjoying the full confidence of the owners, and able to provide respectably for my family." The lungs, as I remarked, are generally attacked when the drunkard's chest is contracted, or, as it is called chicken-chested, but in every case the liver suffers. The latter organ, however, can endure more injury, without immediate bad consequences, than any other organ in the system, and it is this sluggishness or want of irritability in the liver which enables the drunkard to continue so long in his mad career.

Yet, although the liver is slow in assuming a morbid condition from stimulants constantly circulating through it, still the impressions made on it are permanent, and positive disease of the organ will one time or other become fully established.

Gradual derangement of the functions of the liver produces symptoms indicative of what it is suffering. The bile instead of being properly

secreted and sent through the biliary ducts to the duodenum, is taken up by the absorbents and carried through the circulating mass of blood, hence we have the conjunctiva or white of the drunkard's eye generally yellow, as this membrane, from its transparency, leaves the bile exposed to view in the capillary blood vessels ramifying beneath it. The skin, too, assumes a sallow colour, and the enamel of the teeth loses its whiteness and presents a dirty yellow.

We have stood for years the atmosphere of a dissecting room without the slightest inconvenience, but could not bear the sulphuretted hydrogen gas evolved from the drunkard's stomach of a morning, so insufferable is it.

Of this disgusting effluvia the individual, in most instances, is not aware. No one cares to apprise him of it, brutalized as he is by intemperance.

The next disagreeable symptom attendant on functional derangement of the liver are the piles. From peculiarity of constitution persons may be subject to this disease who are not intemperate. But in the drunkard, whose liver becomes enlarged, the disease is distressing. A large portion of the venous blood of the abdominal viscera is conveyed by a vessel called the vena portæ to the liver. This large vein is not supplied with valves like the veins of the extremi-

ties—when the liver becomes enlarged there is some pressure on the vena portæ, in consequence of which, and the absence of valves, its tributary veins are kept gorged with blood. The hæmorrhoidal veins which return the blood from the anus to the vena portæ become gradually enlarged and elongated into what is termed hæmorrhoids or piles. No curative means can avail the intemperate in this complaint—the cause of irritation to the liver must be withdrawn as the first step towards a cure, if not the irritation will continue to increase; an abscess will ultimately form in that organ, and so extensive does the ulceration become, that from two to six pints of matter have been found in an abscess of the liver. This sort of abscess seldom breaks externally without surgical aid, the matter makes its escape internally in the following manner. A portion of intestine called the colon, lies in contact with the liver, by adhesive inflammation this intestine becomes glued to the liver, ulceration continues, and the matter finally bursts into the bowel, and escapes by the anus. If the physician be not well acquainted with those anatomical and pathological facts, the case may pass for one of dysentery, &c. &c., and the entire substance of the liver may continue to be discharged in this way, until the wretched sufferer is cut off. If piles be present during this ulceration of the

liver, there can be nothing more truly deplorable than the condition of the patient, the ulcerative process takes place in them, abscesses form around the anus, and fistulas ensue. If the use of alcohol be still continued, which it generally is, every part of the system assumes a diseased action. Anasarca, or general dropsy supervenes, and outraged nature no longer able to withstand the still scorching poison, and its well established and dreadful effects, sinks without further power of re-action.

There have been many cases where all those symptoms have been present, and still where the reclaimed drunkard has recovered.

This circumstance should induce the despairing and self-destroying being to pause in his reckless career, and avoid the gulf which yawns before him.

He should fling the poisoned cup from his lips with a firm resolution never to touch it more. The injury already sustained by important vital organs may now be repaired, or, if their structure be injured beyond the aid of art, the passage to the grave would be less thorny, and there might still be some remaining sympathy from friends. The mind would be more capable of receiving the consolations of religion, and the repenting sinner would die in peace with his God.

Besides the train of evils already described, there are others over which we have no control, such as contagious fevers, or other fevers brought on by incidental causes.

It is under such inflictions that the man of abstemious habits enjoys the full advantage of a well regulated life. If he be attacked by an acute disease, his constitution will be able to meet the shock and to repel it, and it is now when a burning malady is striving for the mastery, impeding the functions of every organ, and perverting all the secretions that nature, in the temperate man, stands triumphant. She has all her resources unimpaired; none have been sapped by the action of corrosive fluids; all are healthy, vigorous and buoyant—her struggle may be a severe one, but she is most generally victorious.

Now reverse the case and behold the intemperate man in the grasp of some acute disease. His digestive apparatus is in a state of utter derangement, some of the organs are perhaps already seriously affected by chronic disease. There is a slow and wasting fever insidiously doing the work of destruction before the accession of this new and virulent complaint. In proportion to the weakness of the powers of resistance, does the new malady acquire strength, and assume an unlimited control over the entire

system. It is needless to dwell upon this subject. Almost every one knows from observation how fatal such attacks are to the intemperate. In most cases the shock is so sudden and severe that art can avail but little in aiding the debilitated constitution, the ruin is soon wrought and all is over. In the few instances of recovery which take place in such cases as above described, phthisis pulmonalis, the seeds of which were previously sown, becomes sometimes suddenly developed.

The next secreting organs which are injured by stimulants, and whose structure becomes thereby altered, are the kidneys.

These glands, like the liver, can endure a great deal of irritation, but like it also, when their structure begins to undergo a morbid change, it is difficult again to bring it to a healthy tone. The human frame has to undergo enough of natural changes without deranging its machinery with stimulants. In fact, the human body is not perfectly complete at any period of life. Every organ is incomplete, and every function imperfect during infancy. When the period of puberty arrives, parts previously unexercised suddenly assume new actions, and in manhood all the powers and resources of the animal economy are brought into full play, to discharge the duties required at that period. While again in old age

unnecessary functions cease, and some organs fall into decay. During those different stages of man's life, the reparative process is extensive and complicated.—Yet nature in all her movements acts with the greatest nicety and precision.

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plaints besides ulceration of the kidneys. Now the whole urinary apparatus assumes a morbid action. The inner or mucous coat of the bladder becomes thickened and ultimately ulcerated. The prostate gland, a gland peculiar to man, which partly surrounds the neck of the bladder, becomes enlarged and interferes with the expulsion of the urine. Thus, urine depositing a heavy sediment intermixed with ropy mucous is constantly passed, shooting pains in the loins frequently extending in the course of the branching nerves to the inner sides of the thighs, are generally present. The continuation of stimulating liquors hastens on the fatal crisis. A slow fever is present, extreme emaciation takes place, and the patient goes off in many instances, without its being ascertained of what disease he died. In this disease, as well as in others already described, the intemperate suffer severely before life becomes destroyed. In many instances, the introduction of instruments to draw off the urine has been daily necessary, and the closing scene is not only dreadful to the unhappy sufferer, but exceedingly unpleasant to his medical attendant.

The next thing I shall notice, is the evil effects of intoxicating liquors upon the nervous system. It is by the superiority of his nervous development, endowing him with such intellectual powers, that man is elevated above the brute

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From the brain and spinal column issue all the nerves of the system. They are like white threads ramifying and inosculating through every part of the body—some extremely fine and some thick, according to the importance of the parts which they go to supply.

There are nine pair of cerebral nerves which pass through different holes in the skull. The nerves of opposite sides are symmetrical in every respect, and are distinguished by the terms, first, second, third, &c. &c.

The first pair or olfactory, are distributed to the nose, and supply us with the sense of distinguishing different odours.

The second pair or optic, enters the back part of the eye, and terminates in the retina which gives us the power of vision.

The third pair supply five of the seven muscles of the orbit.

The fourth pair go solely to the superior oblique muscle of the orbit.

The fifth pair are distributed to various parts—some to the eye and external muscles of the orbit—some to the nose, the palate, &c. &c.

The sixth pair are distributed to the external rectus muscle of the orbit.

The seventh pair—one portion of this pair of nerves supplies the machinery of the internal ear, the other is distributed to the muscles of the neck, face, &c. &c.

The eighth pair go principally to supply the lungs and stomach.

The ninth pair are sent to the muscles of the tongue, &c. &c. From the spine issue thirty pair of nerves on either side along the spinal column; these are the nerves which furnish sensation and motion.

Next in importance to the brain and spinal marrow, are the sympathetic nerves, of which there are two in number. They descend along the course of the spine and terminate near its lowest point. These nerves are connected by several filaments with the cerebral nerves, as well as with the dorsal, lumbar and sacral.

The sympathetic nerves communicate with every part of the nervous system, although they may be considered an independent portion of it. On account of this communication, parts remote

from each other in the body sympathize by nervous influence. There is a net work of nerves, called the solar plexus, formed on the great sympathetic as it appears behind the stomach, and branches from this plexus, communicate directly with the eighth pair of nerves which issue from the brain and supply the stomach and lungs.

It is in consequence of this connexion, that the stomach invariably sympathizes with the brain. If any serious accident happen to the skull, sickness of stomach is one of the most characteristic symptoms of injury to the brain. Again the brain sympathizes with the stomach. When the functions of the latter organ are deranged, we have headache, dizziness, &c. &c. This connecting chain of sympathies accounts for the immediate suspension of all the mental faculties, when a large quantity of intoxicating liquors is taken into the stomach. The first impression on the brain is from nervous sympathy—the heart next becomes influenced by this sympathetic action—the blood is sent to the brain by the arteries more rapidly than the veins can return it—consequently, they become gorged, and then congestion takes place either partially or in such a degree as to destroy life.

Having given this short outline of the nerves, and shown their intimate connexion with the

stomach, I shall detail the evils which they suffer in consequence of the use of stimulants. It has already been observed that nine pair of nerves issue from the brain—the second pair or optic, I shall at present notice. The inner coat of the eye called the retina is an expansion of this nerve, and it is to it that the power of vision belongs. The rest of the mechanism of the eye is for the purpose of transmitting the rays of light in a proper manner to this sentient nervous coat. It is quite evident, that any disturbance of the optic nerve must materially impair vision.

Amaurosis is the disease which arises from paralysis of the optic nerve. This is produced by stimulating the system—causing inordinate vascular action and consequent congestion of the blood vessels near the origin of the optic nerves. Mr. Ware, in his treatise on amaurosis, asserts, that a dilatation of the arterial circle formed by the carotid arteries of each side, with inosculating branches of the basilar artery behind, generally causes amaurosis. As the anterior part of this circle passes over the optic nerves, it is evident that they must suffer from any dilatation or enlargement of the vessels.

There are numerous instances of persons, who, having become nearly blind by this disease, gradually recovered their sight, on totally abstaining from stimulating drinks. When the stimu-

lants are withdrawn, the circulation becomes more tranquil—the gorged vessels are gradually unloaded—the pressure is taken off the nerves which in time resume their healthy tone again, and thus the lost vision is restored.

It may be here observed, that what is called “moderate drinkers,” do not escape with impunity—they generally indulge in good living, and make more blood than is necessary for the support of life, and for an easy and free circulation.

In such cases the use of stimulants are exceedingly unsafe, particularly if corpulency prevail, because then the heart is much encumbered, and its action impeded. The increased size of the abdomen interferes with the actions of the diaphragm, thereby interrupting the freedom of respiration.

The vessels of the brain are more distended than natural, and although the pressure may not be perceptibly felt, yet the ground-work of future disease is being laid.

In this condition of the human system, there is always a pre-disposition to irascibility—the mind is liable to be disturbed by slight causes, it is filled with wild and gloomy ideas, and hence follow melancholy, madness, &c. &c. Sometimes urging the individual to the commission of “*felo de se.*”

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ease, is acknowledged to lie in obscurity, and must remain so until the physiology of healthful digestion is properly explained or established.

Dr. Thomas remarks, that diabetes sometimes comes on slowly and imperceptibly without any previous disorder, and it now and then arises to a considerable degree, and subsists long without being accompanied with evident disorder in any part of the system, the great thirst which always, and the voracious appetite which frequently occur in it, being often the only remarkable symptoms; but it now and then happens, that a considerable affection of the stomach precedes the coming on of the disease, and that in its progress, besides the symptoms already mentioned, there is great dryness of the skin, with a sense of weight in the kidneys, and a pain in the ureters and the other urinary passages. The temperature of the body is usually below the standard of health. The spirits are depressed, the disposition is equally indifferent to study or amusement, and there is evidently a decline of mental energy, with the loss of the power of virility."

Some morbid change in the alvine excretion always accompanies the diabetic habit, and costiveness is perhaps the most common of these; for, in some instances, the bowels have been so remarkably torpid, that even the most powerful medicines in large doses, produced but a trifling

effect. Very frequently some degree of inflammation and swelling about the external orifice of the urethra is to be observed.

Under a long continuance of the disease the patient becomes much emaciated, the feet œdematous; great debility arises, and an obscure fever with all the appearance of hectic, prevails. In point of number, the pulse is very much diversified: in most cases it is quicker than natural, but sometimes it is below the common standard; but whether it be quick or slow, it is generally such as to denote great debility in the system. In some cases vision becomes very indistinct, and the patient is troubled with vertigo.

The urine in diabetes, from being at first insipid, clear and colourless, soon acquires a sweetish or saccharine taste, its leading characteristic; and when subjected to experiment, a portion of saccharine matter is generally to be extracted from it.

In some instances, the quantity of urine is much greater than can be accounted for from all the sources united. Cases are recorded in which from twenty five to thirty pints were discharged in the space of a natural day, for many successive weeks and even months, and in which the whole ingesta, as was said, did not amount to half the weight of the urine. To account for this overplus, it has been observed, that water is

absorbed from the air by the surface of the body, as also that an extraordinary quantity of water is compounded in the lungs themselves.

I have given the symptoms and characteristics of this complaint somewhat fully, because I feel confident that there are many persons labouring under a mitigated form of it without the slightest suspicion, of either its nature or character.

Stimulants must be entirely discontinued, otherwise there can be no hopes of perfecting a cure.

The following is from the medical writer already quoted :

“ Numerous indeed, are the cases now recorded by different medical writers, very clearly demonstrative of the great efficacy of animal regimen in diminishing the quantity, and changing the properties of diabetic urine, and in relieving the concomitant circumstances, and from the repeated observations and experiments which have been made by some of our most eminent physicians, we may, I think, be justified in drawing the inference, that an abstinence from vegetable, and employment of animal food, together with the nitric acid, (say ten drops twice a day in a glass of water,) opiates, blisters to the loins, and the warm or tepid bath, comprehend the general and most successful method of cure, and are capable of removing the disease in question, in

its incipient state, when unaccompanied with any dangerous organic affection; and that even in the most acute and aggravated instances of the complaint; a steady perseverance in the proper regimen will arrest the progress of the diabetic symptoms, and bring the patient into a state of convalescence.

In order to restore the patient to general health, an admixture of vegetable and animal food is to be gradually and cautiously entered upon as soon as ever the saccharine impregnation of the urine and the voracious appetite have disappeared. After the cessation of the diabetic symptoms, great attention should be paid to the state of the *primæ viæ*, as the tone of the stomach remains for some time much impaired, and the bowels also become torpid and are liable to inflammation, if evacuation be not speedily procured."

The next disease connected with the subject of intemperance, is epilepsy, which holds an intermediate place between apoplexy and convulsion. The disease is sometimes congenital, hereditary, and depends upon some peculiar and occult state of the nervous system.

It does not very frequently arise from intemperance, because like paralysis, the drunkard has not had a constitution sufficiently good to arrive at it. It is fortunate for him that death.

rescues him from such a trial, for the epileptic fits of the broken down drunkard are appalling.

In such cases the fit is ushered in by a premonitory yell, so shrill, super-natural and heart-rending, that no one who has once heard it, can ever forget it.

When this disease arises from frequent intoxications, there is very little hope of a permanent cure, even after the habit of drunkenness is given up. The nervous system, and particularly the brain, in such cases undergoes a change which will continue even after the offending cause is withdrawn.

In fact, the epilepsy of the drunkard leaves the physician very little hope. The patient may linger for a considerable time, and by strict attention to regimen, and a total abstinence from stimulants, the attacks of the disease may be rendered less frequent, and their continuance, when they do take place, less protracted.

If a cure happens to take place, the patient must attribute it to the goodness of his constitution, as well as to the skill of his physician.

Hypochondriasis, likewise known under the term of "low spirits or vapours," arises frequently from intemperance. It, and dyspepsia, are nearly similar, inasmuch, as that the mental depression in hypochondriasis, increases indigestion.

The hypochondriacal affection is attended with inactivity, a want of resolution with regard to all undertakings, lowness, and dejection of spirits, great despondency, and apprehension of evil upon the slightest grounds, and a dread of danger from any unusual feeling even of the slightest kind, together with flatulency of the stomach and bowels, acid eructations, costiveness, a copious discharge of pale urine, spasmodic pains in the head and other parts of the body, giddiness, dimness of sight, and palpitations. In short, it is attended with such a long train of symptoms, that it would fill many pages to enumerate them all, as there is no function or part of the body that does not suffer in its turn by its tyranny. The miserable patient entertains wild imaginations, and fancies that he labours under almost every disease ; and with respect to these feelings and apprehensions, he entertains the most obstinate belief, being highly displeased if any attempt is made to reason with him on the absurdity of his persuasions.

There are few examples of hypochondriacal people who find themselves worse at night than in the morning, the generality of them, like most of those who are afflicted with any of the complaints styled nervous, are seemingly hurt by their sleep, little as it is ; and the longer they happen to sleep, the worse they are ; they awake

out of it with confusion, and do not come immediately to themselves; and when they do, they can think only of melancholy subjects; and feel the worst horrors of their disorder.

This state continues till dinner with very little abatement: after dinner they feel themselves a little revived, and at night the tide of their spirits returns, and being desirous to enjoy themselves, and dreading their certain ebb when they lie down, they go late and with reluctance to bed.

Many of those who labour under a lowness of spirits have recourse to wine, and what is still worse, to spirituous liquors, in order to raise them. No words can be too strong to point out the danger of such a practice in its proper colours. The momentary relief which is obtained is much too dearly bought by the far greater languor which succeeds: and the necessity of increasing the quantity of those liquors in order to obtain the same effect, irrevocably ruins the health, and this in the most miserable manner, as has been noticed under the head of dyspepsia.

“It is indeed difficult to determine whether the use of opium or of strong fermented liquors is most detrimental to the human constitutions: unluckily the victims who addict themselves to either are ensnared by a habit which they find it impossible to relinquish, because the constitu-

tion, when habituated to a strong stimulus, becomes incapable of carrying on the functions of life without continual excitement, which of itself brings on debility and premature decay."

THOMAS.

Whether this disease has been brought on from intemperance or from whatever cause, the strictest abstemiousness must be pursued in order to promote a cure. Cheerfulness, agreeable company, and not allowing the mind to dwell on serious subjects, when followed up by the use of chalybiates and a warm bath daily at 96 degrees, have been found to produce the best effects.

Constitutions differ so widely, and the modes of treatment are sometimes necessarily so various, that my limits will not permit me to enter on them here.

The diet in those cases should always be light and nutritive, avoiding crude vegetables and whatever is likely to produce flatulency. Animal food has been found to be the best, but the quantity taken at a time should be small.

The usual quantity of food taken in the day—say in three meals, might with advantage be apportioned into six, thus the stomach would never be overloaded, nor would there be that pain and sense of weakness which is felt in this complaint when the stomach is empty.

It has been found that tea and coffee do not agree well with hypochondriacs, whose disease has been brought on by intemperance. Chocolate, cocoa, ginger or sage tea in such cases are preferable.

The next disease of the nervous system arising directly from drunkenness, is delirium tremens.

This is an awful infliction—here reason is hurled from her throne, and man loses all the characteristics of his elevated condition, except the form alone, which trembles in every fibre from extreme nervous excitement. This complaint is a common one, and it is strange that the drunkard would not renounce his habit for ever on seeing one of his associates suffer from this disease. Unfortunately this is seldom the case. Because among mankind generally, every individual is wont to view his neighbour's calamity as peculiar to the sufferer, without reflecting for a moment that a similar fate may be even then hovering over his own head.

Persons who recover from attacks of delirium tremens, seldom derive much advantage from the lesson its infliction should impress. They return again to their drink with as much avidity as before. There are some, however, who under the influence of wholesome counsel, and who, having sufficient strength of mind to make a

vigorous effort, succeed in emancipating themselves from their degrading condition.

The following is a happy instance of this sort:—

A gentleman was three times seized with delirium tremens, and each time narrowly escaped. His physician constantly urged the necessity of his abstaining from stimulants, but in vain.

His third attack, however, was severe—the struggle was long and doubtful, and it was feared that should his life be even saved, permanent insanity would succeed.

Blessed with an originally good constitution, he was gradually restored to both bodily and mental health. On one occasion during his convalescence, his physician told him the following anecdote:

“A particular friend of mine became exceedingly embarrassed in his circumstances sometime back, and this embarrassment arose from his improvidence and misconduct. Such was the derangement of his affairs, that nothing short of prompt and timely aid could have saved him from utter ruin.

“I afforded him that aid, and relieved him in his difficulties, with many promises of amendment on his part, in future. Would you believe it, he again pursued the same reckless course—got again into difficulties, and again did I come

to his aid, and now for the third time he has abused my generosity and disappointed his friends. Now what would you do in his case?" "I would see him hanged," was the reply.

"Thou art the man," said the doctor—"this is the third time I have come to your aid, you were in the greatest embarrassment—you were in danger of losing your life, and I saved you." "Enough," said the patient, "I have passed the sentence, and shall prove its sincerity. I shall never drink intoxicating liquors again," he kept his word—and his health and character, and with these, his happiness has returned.

When delirium tremens terminates in insanity, it is then remarked, that imagination is converted into implicit belief, and thus producing incongruity of action—incongruity as respects former consistency, as it relates to present impression and association.

It partakes of the character of mania or melancholia, of violent rage or gloomy despondency, according to the previous temperament of the sufferer, and the nature of the prevailing idea. In each the disordered associations are engendered upon precisely the same principles. Idiocy, as a consequence of intemperance, is more hopeless with regard to a prospect of cure, than insanity. When firmly established even in youth,

very little hopes of recovery can be entertained by the friends of the unfortunate victim to his own imprudence.

The condition of idiocy, is a condition beyond the reach either of physical or moral influence. Madness differs from idiocy, as the conclusions derived from erroneous principles in philosophy, differ from the conceptions of ignorance, the one is correct reasoning from erroneous principles, the other is defective judgment from defective information.

Almost the whole range of nervous diseases may under predisposing circumstances come to excite causes of genuine insanity.

When lunacy has been brought on by bodily disorder arising from intemperance, the complexion of the disorder shall be formed by the previous temperament or natural disposition of the sufferer. Thus the favourite ideas of health shall in their increase be the predominant and overwhelming ideas of madness; again, when the insane state has more immediately proceeded from passions of the mind, or moral rather than physical causes, the idea that has vanquished the intellect shall continue to reign. The imaginary monarch shall preserve his dominion or sway, and through the medium of his distempered fancy, shall observe menials and attendants in the persons that surround him; the melan-

choly being shall require but a female form to pass before his cell, to be persuaded of the actual presence of the object of his affections ; and the religious enthusiast shall read a special embassy from heaven in the countenance of every compassionate visitor.

Persons over the age of thirty years, and who have domestic cares, should be particularly cautious how they use stimulants, as their use at that time is more likely to bring on disorders of the mind than at an earlier period.

A medical writer observes "that mania comes on at different periods of life ; but in the greater number of cases, it makes its attacks between thirty and forty years of age, probably because people at this period are more liable to be acted upon by the remote causes of the disease, or that a greater number of such causes are then applied.

At this age people are generally established in their different occupations ; are probably married, and have families ; their habits are strongly formed, and the interruptions of them are consequently attended with greater anxiety and regret. Under these circumstances they feel the misfortunes of life more exquisitely.

The precursory symptoms of a maniacal paroxysm are as follow. The patient complains of a sense of tightness at the region of the stomach,

want of appetite, costiveness, and a sensation of heat in the bowels. He is subject to a kind of uneasiness which he cannot describe or account for ; experiences a degree of fear that sometimes amounts to terror, and feels either little disposition or absolute incapacity to sleep. Soon after these appearances, incoherence or incongruity of idea are betrayed in his outward conduct, by unusual gestures, and by extraordinary changes in the expression and movement of his countenance. He generally holds his head erect, and fixes his eyes and attention upon the heavens. He speaks with a deep hollow voice, walks with a quick and precipitate step, then stops suddenly, as if arrested by the most interesting and profound contemplations. Some maniacs are remarkable for great humour and mirth, which they express by fits of loud and immoderate laughter.

There are others again, whose taciturnity is perpetual ; who express their afflictions by tears, or who sink, without a tear under the distressing influence of a solitary anxiety. This happens in melancholia, to which there are usually added, fondness for solitude, timidity, fickleness of temper, great watchfulness, flatulency in the stomach and bowels, costiveness, and a small weak pulse.

We sometimes have furious madness arising directly from excessive indulgence in spirituous

liquors, and marked by severe pains in the head, wildness of the countenance, rolling and glistening of the eyes, grinding of the teeth, loud roarings, violent exertions of strength, absurd incoherent discourse, unaccountable malice to certain persons, particularly to the nearest relatives and friends, a dislike to such places and scenes as formerly afforded particular pleasure, a diminution of the irritability of the body, with respect to the morbid effects of cold, hunger and watching, together with a full quick pulse.

When mania arises from the excessive use of stimulants, if its attacks are not frequent and severe, there may be hopes entertained of a radical cure.

Where the patient has the good fortune to recover, he should never again taste a drop of stimulating drink, because a relapse brought on by the same cause leaves very little hope of a second recovery.

In this mania differs from delirium, as persons recover from frequent attacks of the latter, while a recurrence of the former is accompanied with a degree of melancholy, which tends to end in fatuity, and over which medicine has very little control.

There is much advantage derived in drawing off the maniac's mind from the prevailing idea, by pointing out the errors of his conceptions, in

relating the ridiculous conceits of other maniacs which have an affinity with his own. Mr. Penel states that in the Bicetre at Paris, a maniac from drunkenness, was cured of the hallucinations of supposing his head had been taken off by the guillotine, and that another head had been placed on his shoulders, by a person judiciously ridiculing in his hearing, the miracle of St. Denis, who was said to carry his head under his arm and to kiss it. "Why, how you fool could he kiss his own head, was it with his heel?"

The incubus or nightmare, is very frequently caused by intemperate habits.

This complaint is a violent and distressing imagination in time of sleep—it is divided into two species, the active which excites to walking and various other motions, and the gravans with a sense of weight and pressure on the chest. This disease is curious, as it evinces the unlimited power of one sense when concentrated, as it were, or employed to the exclusion of the rest. Dr. Darwin relates the case of a gentleman who lost his sight, and on entering his room immediately informed him of the length, breadth and height of the apartment, by the undivided exercise of the sense of hearing, an accuracy which he could not have arrived at had he retained the faculty of sight.

In like manner the sleep walker, will unlock

his door, wander from room to room, avoid opposing obstacles, and pass with safety over narrow bridges, which in his waking hour he would have shunned as unable to accomplish. An interruption of the circulation of the blood through the lungs is the proximate cause of incubus.

The remote causes are intemperance, using indigestible food for supper, and great anxiety. To abstain strictly from intoxicating liquors, eat light suppers composed of food easy of digestion, to sleep on a hard bed with the head elevated in a well ventilated apartment, without curtains to the bed, are the first steps towards a cure.

Gout is produced in a system predisposed to its influence by the debilitating powers of fermented and spirituous liquors, together with high seasoned meat, &c. &c. It has been generally observed, "that inflammation of this disease often alternates with, and appears in a manner vicarious of torpor in other parts of the system, as of the brain, producing apoplexy, of the stomach constituting dyspepsia, and of the liver giving rise to jaundice. On this account, gout has been divided into the atonic, that is; where a disposition to inflammation of the foot is observable, but does not actually take place, the retrocedent where after the continuance for some time of such inflammation, it shall be transferred to some other part, and this forms a gouty

inflammation of the stomach or other organs; and lastly the misplaced, in which the gouty tendency instead of displacing itself in its ordinary course, falls upon some other organs, as the lungs, the stomach or the brain. Dr. Darwin supposes the original seat of the gout to be the liver, which is probably affected with torpor, not only previous to the annual paroxysms, but to every change of its situations from one time to another." The stomach, the lungs, and the brain generally sympathize with the inflamed foot in gout; yet it seems to be more intimately connected with the nervous system than with the glandular. It is generally admitted that the predisposition to gout is hereditary, yet the attack of the disease may be warded off from the most susceptible habit, by a strictly temperate mode of living.

The late Dr. Gregory, professor of medicine in the University of Edinburgh, illustrates this principle in his own history. He frequently stated in his lectures, that by a total abstinence from spirituous and fermented liquors he had entirely warded off the gout, to which he was long a martyr. This is evidently the first step towards a radical cure of the gout. It was the advice surgeon Abernethy gave the Duke of York, when he told him in his own peculiar way, "to cut off the supplies and that the enemy

must surrender." This is the first position that every physician should take, if he would hope to cure a gouty patient.

All else will only be palliative, a constant dealing with effects without touching the cause; and hence it is, that we have so many conflicting opinions regarding the proper mode of treatment, without being able to establish any thing like a specific plan. If the gouty subject would wish to get rid of his periodical torture, he must abstain steadily and not capriciously from spirits, wine, fermented liquors, spices, &c. &c.

By refusing to administer to a vitiated appetite, he will be amply rewarded in a short time by the restoration of all his organs to a healthy tone, and as a consequence, by recovering his serenity of mind.

Angina pectoris is a disease which has been known to arise from the long continued use of stimulants. An acute pain at the lower end of the sternum or breast bone, principally on the left side and shooting into the left arm, attended with depression of spirits, difficult breathing, palpitations at the heart, a sense of constriction across the chest, are the leading symptoms of this complaint.

The following extract from an eminent medical writer, is a correct history of this distressing and dangerous disease.

“ In slight cases, and in the first stage of the disorder, the fit comes on by going up hill, up stairs, or by walking at a quick pace after a hearty meal ; but as the disease advances, or becomes more violent, the paroxysms are apt to be excited by certain passions of the mind ; by slow walking, by riding on horseback, or in a carriage, or by sneezing, coughing, speaking, or straining at stool.

“ In some cases they attack the patient from two to four in the morning, without any previous exertion or obvious cause. On a sudden he is seized with an acute pain in the breast, or rather at the extremity of the sternum, inclining to the left side, and extending up into the arm as far as the insertion of the deltoid muscle, accompanied by a sense of suffocation, great anxiety, and an idea that its continuance or increase would certainly be fatal.

“ In the first stage of the disease the uneasy sensation at the end of the sternum, with the unpleasant symptoms which seemed to threaten a total suspension of life by a perseverance in exertion, usually go off upon the persons standing still, or turning from the wind ; but in a more advanced stage they do not so readily recede, and the paroxysms are much more violent. During the fit the pulse sinks in a greater degree, and becomes irregular, the face and extremities

are pale and bathed in a cold sweat, and for a while the patient is perhaps deprived of the powers of sense and voluntary motion. The disease having recurred more or less frequently during the space of some years, a violent attack at last puts a period to his existence.

“With a view of preventing the recurrence of the disorder, the patient should carefully guard against passion or other emotions of the mind ; he should use a light generous diet, avoiding every thing of a heating nature, as spices, spirits, wines and fermented liquors, and he should take care never to overload the stomach, or to use any kind of exercise immediately after eating.

“Besides these precautions, he should endeavour to counteract any disposition to obesity, which has been considered as a predisposing cause.”

Incontinency of urine proceeds from too free a use of spirituous liquors. This complaint although not dangerous, is an exceedingly troublesome one, particularly in the decline of life. Indeed, when the disease becomes fully established, it inflicts on the votary of intemperance a very heavy penalty for his imprudent course of life. In these cases there is paralysis of the bladder, particularly about its neck, which having lost its contractile power, the water dribbles off continually as it passes from the

kidneys through the ureters. The bladder which nature intended as a reservoir to hold conveniently a quantity of urine from time to time, now becomes useless, leaving the unhappy sufferer continually in a leaky condition. In order to enable the bladder to resume its healthy functions, the use of stimulants must be totally given up. In many instances where the nervous system has been relieved from the narcotizing effects of intoxicating drinks, the bladder has gradually recovered its healthy tone, even without the aid of medicine. When such a happy result does not take place, tonics both chalybiate and others, together with the topical use of cold bathing, will be found the most effectual remedies. When the patient is advanced in years, and labouring under an enlargement of the prostate gland, the cure is always tedious and difficult.

Dropsy is very generally the result of a long continued use of spirituous liquors. The liver becomes enlarged from the constant action of the poison on that viscus; the blood is impeded in its return to the heart, in consequence of the enlargement causing pressure on the large veins and lymphatics, these become gorged and the serum or watery portion of the blood is effused into the sac of the peritoneum, thus constituting ascites or dropsy of the belly. When the water

is diffused through the cellular membrane, it is termed anasarca.

In all those cases where the disease has been brought on by the use of stimulants, their continuance rapidly hastens on a crisis. The lymphatic system is rendered so weak, that little or no absorption can take place. The salivary glands are in a constant state of irritation causing a continued thirst and adding to the already accumulating fluid, which from the increasing debility is effused more plentifully.

In anasarca or general dropsy, the feet at first swell, particularly towards night; in the morning this swelling is gone, because the body remains during the night in a recumbent position. As the disease advances, the swelling ascends to the trunk, face, &c. &c.

Extreme costiveness now ensues, the kidneys secrete the urine in diminished quantities; respiration is difficult, a cough attended with fever is generally present, and the features become sallow and emaciated.

Dr. Thomas remarks—"We should always carefully investigate in dropsical cases, whether the disease is an original one, or prevails as a symptom of some other, for by removing the cause we shall often be enabled to perform a cure. For instance, if it has arisen as the consequence of intemperance, a free use of spiritu-

ous liquors, exposure to a moist atmosphere, or the having recourse to large evacuations, particularly by bleeding, these ought carefully to be avoided in future ; or if it has proceeded from long continued intermittents, obstructions in the abdominal or thoracic viscera, or the like, these should be obviated."

Ascites or dropsy of the belly, is characterized by swelling of the abdomen, with obvious fluctuation of water on making a proper examination.

This is the description of dropsy which is generally caused by the use of ardent spirits. By the constant use of stimulants the stomach becomes weakened, and digestion is badly performed. There is either a schirrous condition of liver, or if not, there is enlargement of the organ accompanied with sluggishness and want of action. The weakness of stomach, the enlargement of liver, and the general debility both of the lymphatic and nervous systems, which are always present in this complaint, are but so many effects produced by a cause, and when that cause is discovered, it must be immediately removed, if we would entertain the slightest hopes of establishing a cure. There are many other causes for dropsy, it is true, besides the free use of stimulating liquors ; however, when it becomes developed in the intemperate, we need not go farther for an explanation of its presence.

Hydrothorax or dropsy of the chest, is another form of the disease produced by the use of spirituous and fermented liquors. In this variety of dropsy, there is less hope for the patient than in the last mentioned, as disease of the lungs, in most instances, precedes the dropsical symptoms. We must look upon intemperance in the use of ardent spirits, as the remote cause, keeping up such constant irritation in the lungs as to promote the development of tubercles, &c. &c., when the latter are to be considered the proximate cause of the disease.

Hydrothorax is always attended with a difficulty of breathing, paleness of countenance, palpitations of the heart, numbness of the arms, especially when elevated and in the advanced stages of the malady, an evident fluctuation of water in the cavity of the chest.

Some writers consider this species of dropsy, in the greater number of instances, a disease merely of the cellular membrane of the part, not of a general torpor of the lymphatic system, and that the legs do not swell till the patient from the protraction of the local malady becomes universally weak. We often, however, meet with ascitic and anasarcaous swellings, commencing in the extremities, which in their course towards a fatal termination rise up towards the chest, and in this manner occasion the pulmonary affection.

Here the general paralysis of the lymphatic precedes the primary disorder of the thorax. When the universal has preceded the local affection, the malady is most frequently to be traced to intemperance in the use of fermented and spirituous liquors.

Dr. Thomas justly remarks, that "our prognostic in hydrothorax, must in general be unfavourable, as it has not been often cured, and in many cases will hardly admit even of alleviation, the difficulty of breathing continuing to increase, until the action of the lungs is at last entirely impeded by the quantity of water deposited in the chest. In some cases the event is suddenly fatal, but in others it is preceded for a few days previous to death, by a spitting of blood. Now and then hydrothorax ends in general dropsy, by which it is indeed sometimes accompanied from the beginning. But it more commonly impedes the action of the heart or lungs, before universal dropsy has taken place, and destroys the patient by an apparent fainting fit or by suffocation."

In the early stages of this disease, before the constitution becomes completely shattered, if the patient should entirely leave off the use of stimulants, there might yet remain some hope of a cure. Strict temperance in every instance must

be a preliminary step—without it there cannot be the slightest hope.

Gutta rosea or pimpled face, is a disease generally caused by intemperance. Persons of a sanguineous temperament, who habitually use ardent spirits, are subject to this sort of eruption, vulgarly called "grog blossoms." These are produced by an increased flow of blood to the head, constantly kept up by stimulating the system, and it has been found that persons subject to those cutaneous inflammations are generally predisposed to sanguineous apoplexy. When the complaint is long established, it produces much inconvenience in extremes of heat or cold. In the former, the face is often much inflamed and painful, the pimples become more prominent and assume a fiery hue, while in the cold season the eruption appears livid, in consequence of congestion in the minute veins of the parts. All efforts at removing those unsightly blemishes will prove ineffectual so long as the habit of tipping is indulged in. Even the attempt at removing them by topical means, without having first adopted a temperate course of life, has been attended with danger, and in some instances, with fatal consequences. Paralysis, loss of sight, epileptic fits, &c. &c., have frequently ensued from an attempt to remove gutta rosea by topical applications.

If the use of intoxicating drinks be laid aside, those pimples in the majority of cases will disappear soon after, by paying strict attention to the digestive organs and to the state of the bowels.

Whenever the pimples remain after this, the patient may be assured that there is some visceral obstruction; perhaps enlargement of liver. When the digestive organs resume their healthy tone the gutta rosea will disappear.

Ophthalmia, like gutta rosea, is a frequent consequence of drunkenness, and from which the victim of intemperance suffers severely.

A medical writer describes it as follows:—

“The ophthalmia caused by too free a use of vinous and spirituous liquors, comes on with a sensation, as if some gritty particles had insinuated themselves under the eyelids, accompanied with great heat, redness, and pricking, darting pains. As it increases, the parts swell, and the vessels of the eye become not only increased in size and turgid, but appear more numerous than in the natural state. Great pain is excited upon the least motion of the ball of the eye, the patient cannot bear the light, and an effusion of tears from the lachrymal gland ensues, which is of so acrid a nature as to excoriate every part on which it happens to fall. When the inflammation runs high, a slight febrile disposition often attends. These appearances after some days’

continuance gradually abate, and at length entirely cease, but in some cases a discharge of thick glutinous matter ensues, which collects in considerable quantities about the angles of the eye, particularly during sleep. Where only one eye has been affected, it is often succeeded by an inflammation of the other, particularly in a scrofulous habit."

When the drunkard suffers from an attack of ophthalmia, a redness and tenderness of the eye remains afterwards, because he still continues to use the exciting cause, and the blood is still sent in larger quantities to the eye than the organ requires—hence a dilatation of the capillary arteries, followed by an inflamed and ecchymosed state of the conjunctiva or external coat of the eye.

When the exciting cause is withdrawn, in this like the other complaints, the chronic inflammation will subside, or at least yield to a tonic course of treatment.

The memory suffers in an especial degree from the frequent use of intoxicating liquors. The loss is generally gradual but permanent, until ultimately the powers of recollection become nearly annihilated. This arises from over distention of the vessels of the brain, which by their pressure gradually diminish the powers of that organ. At first, impressions become slight and

evanescent, incidents, even of importance sometimes take so short a hold of the memory, as to live there scarcely a day, nor can they be recalled without a relation of the circumstances over again. Late mental acquirements become clouded or disappear altogether, while a degree of abstraction, difficult to be illumed, and immediately assuming its original murkiness, takes place.

From thousands of instances of this sort, I shall select the following:—A student of the University of Dublin, distinguished himself during all his terms, in his different classes. He obtained a scholarship with eclat, and was prepared to offer himself a candidate for the next vacant scholarship which might occur, when unfortunately he attached himself to the society of some dissipated fellow-students. Although previously abstemious in his habits, yet, from the influence of evil association, he began to indulge freely in the use of intoxicating liquors. He continued, notwithstanding this intemperate course of life, to devote the usual number of hours to his studies; but alas! it was with little profit, for his fine memory lost its tenacity, and his talents became weakened.

A vacancy at length occurred in the fellowship list, but the victim of intemperance had the good sense to perceive that his late mode of liv-

ing had entirely disqualified him, and too proud to risk a defeat, he waited on one of the junior fellows, a friend, and opened his mind to him on the subject. "I have," he remarked, "ruined my prospects, I have drunk of the cup of Lethe, my memory at least for the present is almost gone; so I must withdraw my name from the list of candidates."

There are thousands whose mental faculties have suffered, and are suffering from the use of stimulants, but who do not seem to perceive it, or if they do, who seldom attribute it to the right cause. They never dream that their weakness of memory is brought on by the debilitating influence of intoxicating liquors, and that it may ultimately lead to dotage.

When the memory begins to fail, the mind henceforward is incapable of performing much, it magnifies every undertaking, and generally shrinks in despair from its unfinished task. That elasticity and buoyancy which belonged to it in its healthy state disappear, leaving heaviness and hopelessness behind. Frequently during this state of mental palsy, fresh stimulants are resorted to for the purpose of rousing the dormant ideas, but all is in vain—in fact, such a course adds considerably to the mischief, by continuing to apply the cause which has already produced such deplorable effects.

How much is comprised in the word memory, and what a valuable faculty it is to many. It enables him sometimes to create a little world within himself, as he groups the cheerful and smiling faces of absent friends, and paints to himself the joyous scenes in which he and they once mingled together. When this faculty is impaired, the past becomes almost a blank, or is brought so indistinctly before the mind's eye as to afford no pleasure. The present and future will soon be the past, while all their incidents sink into oblivion, where there is no memory to recall them.

In addition to the personal injury which the loss of memory inflicts, it also involves a violation of our public duty, inasmuch as that we are bound to employ our faculties for the advantage of mankind.

It is by the diffusion of knowledge on the part of those who are educated, and whom the Almighty has highly endowed, that each rising generation becomes enlightened and capable of transmitting knowledge to the succeeding one. If we, therefore, trample on the gifts of Providence, it is quite plain, that we not only inflict an injury on ourselves, but also in some measure, on the community.

It is by the aid of memory that the mind is stored with knowledge, which is the most valua-

ble possession of man. This was the opinion of the ancient philosophers, as we find through all their writings. They considered the riches of the mind only as worthy of respect—all else was mean besides. When Demetrius captured the city of Megara, he gave up the place to his soldiers for pillage, but being informed that Stilpo, a philosopher of great repute, was among the number of sufferers, he sent for him, and inquired if he had lost any thing.—“No,” replied Stilpo, “my property is safe, for it exists only in my mind.”

By the loss of memory the acquirements of years are lost at once, and perhaps for ever. There is no possibility of recovering the dissipated treasure, at least in most instances, because the faculty by which it was originally acquired, is gone.

The ruined mind is no longer adorned with brilliant ideas and bold conceptions—all is devastation, dreariness and vacuity. The destruction is complete, as when an early nipping frost, followed by a rude hail storm, assails some beautiful flower garden, and leaves nothing to meet the eye, but drooping stems and withered leaves—perchance a solitary flower may have partially escaped the general ravage, but it only lingers awhile to remind the spectator of the former loveliness of the spot, now so desolate.

When the use of intoxicating liquors is totally abandoned, tonics combined with bitters, together with cold shower baths in summer, and tepid in winter, will be found advantageous in strengthening the nervous system, and thereby gradually restoring the mind to a healthy tone.

It requires but one powerful effort to abandon a bad habit. This is not to be done by halves, because a partial reformation has been always found useless.

In the matter of drunkenness, the idea of "pulling up" as it is called, or in other words, restricting one to such and such a quantity of spirituous or malt liquors per day, is sheer folly.

The man who has been in the habit of taking four, six, or more glasses of intoxicating drink daily, and begins to mend his ways by limiting himself to one or two glasses, gains nothing whatever by adopting such a course, because his nerves are in a continual state of irritation, and the reduced quantity of stimulants to which he endeavours to confine himself, serves only to keep up the irritability.

There is an eternal struggle between his desire to drink more, and his resolution of confining himself to the quantity prescribed, and thus does his existence become embittered from his mind being in a continual state of warfare with a vitiated appetite. This state, however, never

lasts long, because on some occasion the third glass may be added to the hitherto limited number, and so on, to the fourth, &c. &c., until the individual finds himself at his old number, enjoying the jokes of his fellow-topers, at his short lived resolution.

This is generally the career of the half reclaimed drunkard; his reformation is a short one, and he returns to his old system much more confirmed than before. Instances of this sort were so numerous in Ireland, time immemorial, and with results such as stated, that it was evident nothing less than a total abstinence from intoxicating drinks would be of the slightest avail.

It was a constant practice with the lower classes to swear against drink for a certain period, and in most instances, the oath was most rigidly kept, but when the day arrived which was to emancipate the thirsty wight, from what he considered the worst sort of thralldom, he was sure to indulge so freely in his long-wished for beverage, as to bury in oblivion the past and the present. To induce him to renew the oath was a work of difficulty, in fact, it was like leading him back to a prison from which he had only just escaped. The anxiety of his wife and other friends to put him once more under the restraint of his conscience, frequently urged him to more gross acts of intemperance, so that the periodical

"affidavit man," as those persons were called, always contrived to devote at least one half of the year fully to drunkenness, as a sort of indemnification for being oath-bound the other half. It is only in a state of perfect freedom that the mind can put forth all its strength. Put it under even slight restraint and it will lose a portion of its vigour.

Well did the Rev. Mr. Mathew know this, when he instituted his Teetotal Temperance Society. He did not bind the postulant for any given time—he merely received his promise to abstain from intoxicating liquors during his continuance as a member of the society. The temperate member need not continue a moment longer than he chooses, he has only to return his card and medal, and his obligation is at an end. Feeling that he is a perfectly free agent, the teetotaller has no disposition to resign his card and medal—the very consciousness of having it in his power at any moment to do so, relieves him from that dissatisfaction which is always engendered by any restraint, save what is imposed by self-control. The teetotaller had made up his mind to abstain from the seductive poison, he had reflected on the step he was about to take, and was no longer under the influence of intoxicating drink. His mind was left sufficiently clear to consider his position—"the scales had fallen

from his eyes," and one glance at the dreary wretched past, created in his mind a sort of horror at what he had been, while the gleam of joy in his wife's countenance at seeing him reformed, held out a hope to him that he might be happy yet.

There is an argument used in this country, and particularly by Europeans, that they require stimulating drinks on account of the peculiarities of the climate. This is not only a fallacious, but a most pernicious doctrine. In fact, the contrary is the truth, for the air is much more stimulating here, than in Europe, and consequently renders the inhabitants less able to endure intoxicating liquors. The dram drinker during the extremes of heat and cold, imagines that he derives advantage from moderate doses of brandy, gin, &c. &c., but could he be even sure of always confining himself to moderate draughts, still he does himself an injury only in a less degree, inasmuch as that he swallows less poison, consequently excites less fever in the ~~system, and causes less~~ irritation to important vital organs. On what principle can it be maintained, that the use of ardent spirits several times during the day can obviate the inconveniences which arise from a variable climate, and from sudden transitions from heat to cold.

We find that extreme cold powerfully narco-

tizes the nervous system, and most rapidly so, when already under the influence of ardent spirits—thus by the double action, life becomes frequently destroyed.

Extreme heat quickens the circulation and sends the blood with more velocity to the brain, while the action of stimulants has the same effect, and consequently adds much to the danger of cerebral congestion.

It may seem strange that stimulating liquors should have an equally bad effect in warm and cold weather, but if we only consider the manner in which they influence the nervous system, it will appear sufficiently evident.

In order to be able to resist extreme cold we require to have our natural powers unimpaired, the circulation of the blood through the lungs must be free for the purpose of receiving calor or heat, which is evolved during respiration, and as cold abstracts heat rapidly, the powers of life would be suspended and ultimately destroyed if we had not this heat renewed as fast as it becomes abstracted.

Now we know that ardent spirits when taken to excess, render the nerves powerless, causing congestion of the blood in the veins, interrupting the circulation, whence arise prostration of strength, chillness, &c. &c., and that they leave the system unfit to withstand the action of ex-

treme cold. Again in warm weather there is always great vascularity, and the liver becomes more than usually gorged with blood. The bile instead of being sent through its duct to the duodenum, is frequently carried into the circulation, giving rise to jaundice, bilious fevers, &c. &c. I have already shown that intoxicating liquors have a direct tendency to irritate the liver, and consequently must prove very injurious to this organ when already suffering from the effects of climate.

It is a well established fact, that the intemperate in tropical climates, or where the yellow fever prevails, are always its first victims, while those who live temperate have the best chance of escaping the contagion, and even when seized with the disease, their constitutions in the majority of instances, are able to sustain the shock, while the victim of intemperance sinks without a struggle. Intoxicating liquors then are injurious in every climate, from the equator to the poles. Their use prostrates the natural powers of the untutored savage, as well as those of the denizen of the city, entailing on both a positive and lasting evil, without a pretext on the part of the latter of being ignorant of their effects. Who is it, even the most brutalized that cannot see the evil effects of drunkenness? If the confirmed drunkard cannot perceive the evils it

works in others, he must surely feel the destructive influence of the habit in his own person. If his memory be not already so much impaired as to produce a total forgetfulness of the past, he must recollect what he has been compared with what he is,—still probably in the prime of life, he must perceive how sluggish and inactive he is daily becoming, how apathetic in all his undertakings, and how incapable of enduring fatigue;—that muscular elasticity and buoyancy of spirits which were once his, are nearly gone—his features are already assuming the characteristics of old age, long before he has arrived to the meridian of life. He withers before his time, and his climacteric, if his constitution bear him so far, will be the early one of the intemperate.

In addition to the dreadful inroads made on the constitution by intemperance, we should not overlook the fact, that intemperate parents are to expect a weak and unhealthy offspring, at least in the majority of instances. Thus the individual not only suffers in his own person, but he frequently transmits to his children a degree of constitutional weakness which may ultimately lead to organic disease. Consumption, scrofula, &c. &c., are hereditary, but these diseases frequently exhibit themselves in persons whose parents were not subject to the like affections. Were the parents, however, or at least the father

strictly temperate, or if on the contrary, he indulged freely in the use of intoxicating liquors, causing thereby much functional derangement, might he not infer that his consumptive or scrofulous child was probably indebted to him for the bitter inheritance? It is a painful topic to dwell upon, but nevertheless it is one of grave importance, and in which the interests of society are much concerned.

A healthy condition of mind and body are necessary to constitute any thing like happiness in man, and as society at large is composed of individuals, the misfortunes of some must materially influence the mass. There are many men who indulge freely and recklessly in the use of intoxicating liquors, their youth and constitutions warring with the elements of their ultimate ruin, who would shrink with horror from such a course of life, if they supposed that the penalty would extend to their future offspring. I have seen a striking instance of this in a parent whose children died in their infancy. His habits were intemperate, but he did not suspect that this had any thing to do with the loss of his offspring. When it was stated to him that such a result might happen from the irregularity of his living, he at once abandoned the destructive habit, and providence as if to mark its approval, has since blessed him with thriving and healthy

children. Here was a rich reward for a good resolution entered into under the influence of fine feelings and from a high sense of moral rectitude. There are thousands leading an intemperate course of life, who have all the necessary requisites for becoming good and virtuous men, if they could be once drawn from the influence of that incubus which presses on them, and when once emancipated would feel hourly gratified at the consciousness of being able to control their passions, and at having trampled upon a vile and soul-degrading appetite.

The ancient philosophers of Greece and Rome, constantly taught the necessity of self-rule. They argued that this power surpassed wealth or any thing else which this world could bestow. If we only take a cursory view of what is daily passing in society, we must come to the conclusion that the old philosophers were right. We perceive how riches take unto themselves "wings and fly," and how suddenly poverty may succeed to a state of affluence. But the sound and well ordered mind, however, can view all those changes in their proper light. On such a mind the stroke of calamity may fall—and fall heavily. Still, as the sound constitution is able to contend with some bad fever, so is such a mind fit to endure those shocks to which humanity is subject. It can calmly see all things natur-

ally resolve themselves into their primitive elements, and marvel not, while it continues to enjoy its perfect freedom to the last.

Strict abstinence was the ground-work on which stoic philosophy was based, but it was sometimes carried too far, as in the case of Diogenes, when he saw a boy drinking water at a fountain from the hollow formed by the junction of his hands, and so stricken was he at the economical proceeding, that he broke his wooden cup in a fit of chagrin, at being outdone in his simplicity of living. The wooden cup was the only utensil he used, and he dispensed even with this afterwards.

"*Medius tutissimus verum,*" a middle course in all things is the safest, and may be considered the best rule. A proper quantity of wholesome and nourishing food is necessary for the support of life, and the less our food is mixed with the compounds of art, the more digestible will it be found. As to drink, the most bland and simple is what nature requires. This is evident where she is left entirely to instinct. The child when thirsty will drink of water freely, but present it with gin or rum, &c. &c., and it will turn from it with loathing. These drinks are nauseous to the palate in its natural and healthy state, and it is only by the application of these liquors for a considerable time that they are rendered agreea-

ble by habit. The force of example induces the boy to taste strong drink for the first time, but mark the curl of his lip and the dissatisfied look he puts on at the moment. Were he left altogether to his own unsophisticated nature would he again drink the hateful beverage? There is no question that he would not. Others, however, use those drinks, and the youth is induced to do the same, until habit renders what was once so hateful, not only agreeable, but fondly sought for.

The appetite has now become excited, and it must depend on the amount of the individual's self control, whether he shall continue a moderate drinker, or become a confirmed drunkard.

The former is in constant danger of becoming the latter. He is on the straight road to that destination, while thousands of instances may happen to accelerate his speed. How often has some bereavement plunged a man into an excessive indulgence in ardent spirits?

He found previously that he was much exhilarated by stimulants, and now in his troubles he endeavours to blunt all his natural feelings by more copious draughts. He possesses not sufficient self-control to enable him to stop short in a course which he is conscious is ruinous, but joins the ranks of those who are pursuing the same road with himself towards the one and inevitable vortex. On—on he goes, step by step—

and listens not to the gentle whisperings of prudence cautioning him to desist—for his ears are only open to the boisterous sounds of revelry—he sees not the danger which he is rapidly approaching from the obliquity of vision produced by the poisonous draughts. Some friendly hand may still arrest him in his downward career. But will he return, or if he do, will he pursue a course altogether different from his latter one. If he do not he is only reprieved but not saved.

If man could be thoroughly convinced of the incalculable advantages to be derived from strict temperance, he would abandon the use of intoxicating liquors without hesitation. The majority of those crosses and difficulties which we have to encounter are very frequently the results of our own indiscretions. It is true, that many evils may arise even to the most virtuous and abstemious men—but when they do happen they cannot render them miserable. Lord Bolingbrook in showing how little the accidents of fortune influence the well-being of man compared with his own conduct, observes, “stones are hard, and cakes of ice are cold, and all who feel them feel alike, but the good or bad events which fortune brings upon us are felt according to the qualities, that we, not they, possess. They are in themselves indifferent and common accidents, and they acquire strength by nothing but our vice or

our weakness. Fortune can neither dispense felicity or infelicity, unless we co-operate with her."

How truly does the votary of intemperance co-operate with fortune in creating his own infelicity. He exhausts his purse for the purpose of gratifying an appetite which is ruinous to his general health, and surely when both his money and health are gone, he must confess that it is himself and not fortune he is to blame. Next there is the loss of that peace of mind which never has been, nor possibly can be possessed by such as indulge in the use of stimulating drinks. What a loss this must be to those already in "the sear and yellow leaf," when there is a subsidence of the naturally strong passions of youth, and when the mind alone is capable of contributing to happiness. It is at this period that the temperate man has his full reward. He not only enjoys a green old age on which "father time" has made light impressions, but it is undisturbed by either the stings of a troubled conscience, or bodily pains. He can look back upon his past life and contemplate the various scenes through which he has past, for they are still green in his memory. He has not gone through them like a somnambulist, his mind the while in that dreamy state which is ever the result of intemperance. No—he can cast a retrospective

glance at the past, clearly and without dismay, while he can look towards the future with well founded hope.

If his merits be such as to lead him to expect that his fame might live after him, how much must his gratification be heightened. This love of transmitting a good name to posterity is implanted in the human mind, as is proved by the enthusiastic exclamation of Cicero, as follows : " Why should we dissemble what is impossible for us to conceal ? Why should we not be proud of confessing candidly that we all aspire to *fame* ? The love of praise influences all mankind, and the greatest minds are the most susceptible of it. The philosophers who most preach up a contempt for fame prefix their names to their works ; and the very performances in which they deny ostentation are evident proofs of their vanity and love of praise. Virtue requires no other reward for all the toils and dangers to which she exposes herself, than that of fame and glory. Take away this flattering reward and what would remain in the narrow career of life to prompt her exertions ? If the mind did not launch into the prospect of futurity, or the operations of the soul were to be limited to the space that bounds those of the body, she would not weaken herself by constant fatigue, nor weary herself with continual watchings and anxieties ;

she would not think even life itself worthy of a struggle; but there lives in the breast of every good man a principle which unceasingly prompts and inspires him to the pursuit of a fame beyond the present hour: a fame not commensurate to our mortal existence, but co-extensive with the latest posterity. Can we who expose ourselves daily to dangers for our country, and have never passed one moment of our lives without anxiety or trouble, merely think that all consciousness shall be buried with us in the grave? If the greatest men have been careful to preserve their bustos and statues, images, not of their minds but of their bodies, ought we not rather to transmit to posterity the resemblance of our wisdom and virtue?"

Intemperance goes directly to destroy this praise-worthy feeling. It turns the thoughts of the young enthusiast into a different channel. His high aspirations sink beneath the paralyzing influence of the intoxicating poison, while grovelling sensuality with its concomitant vices occupy and darken his entire soul. It is thus that the germs of splendid talent become withered and ultimately destroyed—that spirit of emulation and ardent desire to obtain the honest approval of mankind, are succeeded by a narrow selfishness, erasing from the mind every trace of its former benevolence, and rendering it

obstinate and disobliging, save where there is a prospect of gratifying the animal passions.

In order to succeed in adopting a temperate course of life, the individual should resolve never again to taste a drop of intoxicating liquors, except medicinally. If he do not resolve on this he will most certainly fail, because as has been already remarked, the nervous irritability will continue so long as a drop of stimulating drink is used, and consequently there will be a constant craving for more.

By totally shaking off the habit the first important point will be gained—in a day or two there will be an entire subsidence of nervous irritability which the tantalizing process of partially stimulating the nervous system would have kept up. There may perhaps be a slight depression of spirits for a few days after adopting the teetotal system, when a re-action will take place, producing an unusual degree of energy accompanied with a great flow of animal spirits.

The feeling consequent on this happy change is an exceedingly pleasurable one—there is an internal calm promoting cheerfulness, and a consciousness of rectitude, productive of perfect self-respect.

These pleasant feelings arise from the digestive organs being allowed to resume their healthy tone—the heart to perform its actions naturally

and calmly, and from the brain being relieved from constant irritation.

When the happy crisis, as I may call it, takes place on throwing off the exciting cause, the teetotalter should be very guarded in having recourse to substitutes, such as those denominated Temperance cordials, &c. &c., for, whenever the practice is adopted it will be sure to produce the most unfavourable results. The mucous coat of the stomach will gradually resume its healthy action when the use of ardent spirits is abandoned, but where cordials, which always contain either more or less of alcohol, are substituted, there will be no chance of restoring the stomach to a healthy condition. The teetotalter will act wisely then if he ranks all these compounds under the head of stimulants, and abstain from them as well as from gin, rum, &c. &c. If this rule be not adopted, his reformation is only half accomplished because he will require to enter his former haunts, the grog shops, to have his cordial. This cordial under some plausible name, he will see paraded in decanters in the same row with rum, gin, brandy, &c. &c., which he has pledged himself not to taste, but he finds the smell of them, however, and is therefore leading himself "into temptation" by lingering in their vicinity. He is like a moth hovering around a candle's blaze—first cautiously playing about

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the attractive and luminous circle, but becoming gradually less wary, his wings at last catch the flame, and he becomes the victim of his own temerity. Those cordials are stimulating, but of too weak a description to satisfy the teetotaller's appetite, or supply the place of those strong drinks to which he was accustomed. He may be tempted to break his pledge, and thus fall again into the mire from which he has only arisen.

The teetotaller will act wisely then by abstaining from cordials as well as from all intoxicating liquors. Let his reformation be a thorough one, and let him say in the words of scripture, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in *rioting and drunkenness*, not in *chambering and wantonness*, not in *strife and envying*. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil the lusts thereof*."*

* Romans, chap. 13, verses 12, 13, 14.

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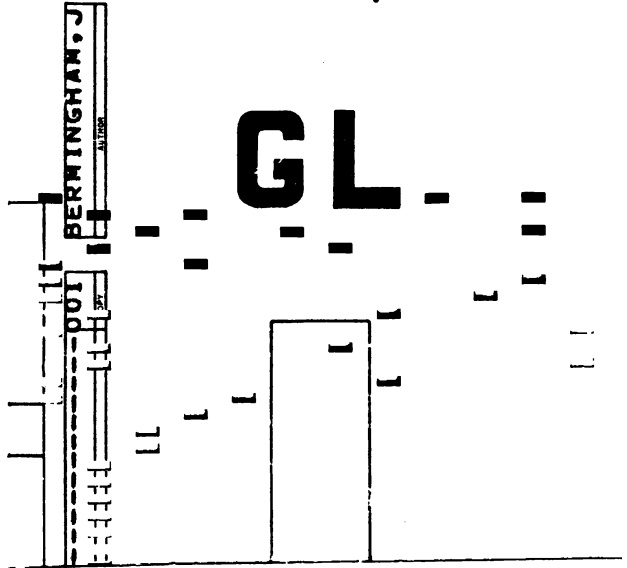
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